This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Educ
1118
63.877

wT 1118.63.877

HARVARD
COLLEGE
LIBRARY
THE GIFT OF
Miss Ellen Lang Wentworth
of Exeter, New Hampshire

3 2044 102 772 860

FIRST LESSONS IN GREEK:

THE

BEGINNER'S COMPANION-BOOK

TO

HADLEY'S GRAMMAR.

BY

JAMES MORRIS WHITON,

RECTOR OF THE HOPKINS GRAMMAR SCHOOL IN NEW HAVEN, CT.

NEW YORK:

D. APPLETON & CO., 443 & 445 BROADWAY.

1863.

Educ T 1118.63.877

SEP 13 1941

ENTERED, according to Act of Congress, in the year 1861, by
D. APPLETON & COMPANY,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

PREFACE.

The author's apology for bringing forward a new series of First Lessons in Greek, on the plan so well carried out in the admirable "*Greek Lessons*" of Professor Crosby, is not in any expectation of materially improving upon that excellent little book, to which, as a teacher, he is under great obligations; but in his desire to familiarize beginners with that Grammar, which he believes to contain the fruits of the latest and most scientific studies in the Greek language.

That the author has not in the following pages pursued his own plan for the study of the classic languages, as developed in his recently published *Hand-book for Beginners in Latin*, is owing rather to the different conditions which an elementary book in Greek is required to satisfy, than to any change in his own views. Neither teachers nor pupils are willing to spend that time in exercises upon the inflections, which is necessary to acquire any thing like "a vernacular familiarity" with so copious a language as the Greek; nor is a ready pen in Greek composition ever likely to be insisted on as in Latin. A book of Greek Lessons must introduce the rapid learner to the classic authors in six months from his introduction to the alphabet, or it is rejected for some more speedy vehicle. The author has therefore presented a somewhat abbreviated series of Exercises, although adequate to illustrate all the common forms of the language,

while by *Notes* copiously illustrating the *Grammar*, he has sought to render the pupil familiar from the beginning with that which should be his inseparable guide and oracle.

The "*Grammar Lessons*" which precede the *Notes* upon the several *Exercises* should each be well learned before the pupil undertakes to translate at all in the corresponding exercise. The careful teacher will practise his scholars as much as possible in writing upon the blackboard the paradigms thus committed to memory, for only "writing makes an exact man." The habit of thus writing not only the paradigms, but the exercises in translating from English into Greek, will, among other benefits, greatly diminish the difficulties in the way of a thorough comprehension of the Greek accent; difficulties which, however, are greatly exaggerated, and which sink from a mountain to a mole-hill, if taken in hand from the beginning; especially, it should be added, if the pupil is taught to regard the accent in pronunciation.

The *Exercises* on pages 5–17 are mostly made up of sentences taken, generally with slight change or none, from the subsequent extracts from Greek authors. The specific "*Grammar Lessons*" already referred to include the first half of the Grammar; the remainder is given by reference, as the learner needs it, in the *Notes* and *Vocabulary*.

New Haven, July, 1861.

EXERCISES.

Lesson I.

Λέγω.[1] Χαίρω. Λέγε.[2] Χαῖρε.[3] Φέρε. Μάνθανε. Λέγει.[4] Παίει. Ἀκοντίζει. Ἔχει.[5] Ἐπιταράττει.[6] Μωραίνεις.[7] Λαμβάνει. Οἰμώζομεν. Στένομεν. Οὐ[8] φέρομεν. Διακρίνομεν. Οἰμώζετε. Οὕτω[9] γινώσκετε. Λέγουσιν.[10] Ἐκκλίνουσιν.[11] Ἦν δὲ ἥκῃ.[12] Εἰ ἐξετάζοις.[13] Ἥκετε.[14]

Ἔπραττον.[15] Ἐθεράπευον. Ἔθυε.[16] Ἔφραζεν.[17] Ἔμελλε[18] καταλύειν. Λέγειν ἐκέλευεν. Οὐκ[19] ἤθελεν. Προσέταττε. Ἀπήλαυνε. Ἐπέκαμπτεν. Ἥκομεν.[20] Ἐπαιάνιζον. Ἐδίωκον.

Lesson II.

Ὁ[1] δικαστὴς γιγνώσκει. Ἡ Μοῖρα ἐπικλώθει. Αἱ Μοῖραι ἐπικλώθουσιν. Οἱ[2] Πέρσαι ἐκκλίνουσι καὶ[3] φεύγουσιν. Οἱ λῃσταὶ ἐλάμβανον. Κτησίας λέγει. Ὁ λῃστὴς στενέτω καὶ οἰμωζέτω. Ὁ[4] Μίδας ἅμαξαν ἔχει. Ἡ ἅμαξα τὸν Μίδαν[4] ἄγει. Οἱ στρατιῶται ἀκινάκας ἔχουσιν. Αἱ ἅμαξαι τῇ κώμῃ[5] προσάγουσιν.

Οἱ λῃσταὶ πήρας εἶχον. Ἡ[6] τῶν Περσῶν κακία[7] τῷ Κτησίᾳ αἰτίαν παρεῖχεν.[8] Ὁ Ἀρταπάτης ἀκινάκην εἶχεν. Οἱ στρατιῶται μαχαίρας εἶχον. Οἱ στρατιῶται εἰς[9] τὴν[10] χώραν ἀπήλαυνον. Εἰ οἱ δικασταὶ ἐξετάζοιεν.[11] Οἱ Πέρσαι ἠκόντιζον. Διώκωμεν[12] τοὺς Πέρσας. Ἦν δὲ οἱ λῃσταὶ ταῖς κώμαις προσάγωσιν.[13] Περὶ τῆς ἁμάξης ἐμύθευον. Ὁ Ἑρμῆς τὸν λῃστὴν ἀπολύει.

Lesson III.

Οἱ λῃσταὶ φαίνονται. Ὁ Πατηγύας προφαίνεται. Οἱ Πέρσαι προσέρχονται. Πιεζόμεθα. Μαχόμεθα. Τὴν[1] γῆν ἐργάζονται. Βροντὴ γίγνεται. Οἱ στρατιῶται διασπείρονται. Λέγεται τοὺς Πέρσας[2] διακινδυνεύειν.[3] Περὶ τῆς ἁμάξης μυθεύεται.[4] Παρήγγελλεν ἐξοπλίζεσθαι.[5] Τοὺς λῃστὰς διώκειν ἐξαγόμεθα. Οἱ στρατιῶται μάχεσθαι βούλονται. Βούλει[6] διώκωμεν;[7] Οἰόμεθα. Οὐκ ἤθελε γῆν[1] ἐργάζεσθαι. Λέγεται τοὺς Πέρσας ἀκοντίζειν. Αἰσθάνονται τοὺς ὁπλίτας διασπείρεσθαι. Μὴ[8] τοῖς Πέρσαις μαχώμεθα.[9] Περιέχονται τῶν[10] ἄνω.[11]

Βροντὴ ἐγίγνετο. Βρονταὶ ἐγίγνοντο. Τὴν γῆν ἐργάζεσθαι ἐβουλόμην. Ἡνίκα δὲ δεῖλη[12] ἐγίγνετο. Ὁ Ἀρταπάτης[13] ἐλέγετο τῶν στρατιωτῶν[14] ἄρχειν. Ἐπιεζόμεθα ὑπὸ τῶν Περσῶν.[15] Περὶ τῆς ἁμάξης ἐμυθεύετο. Ὁ Μίδας τοῖς Πέρσαις[16] ἐμάχετο. Ἐβουλόμεθα ἐξοπλίζεσθαι. Οἱ Πέρσαι προεφαίνοντο. Οἱ ὁπλῖται μαχαίραις[17] οὐκ ἐμάχοντο. Ὑπὸ τοῦ Μίδου ἐπιέζεσθε.

Lesson IV.

Πόθος λαμβάνει Ἀλέξανδρον. Λέγεται τοὺς Πέρσας ἐν τῷ[1] πολέμῳ[2] διακινδυνεύειν. Ἀριστόβουλος δὲ

λέγει. Βρονταὶ ἐξ οὐρανοῦ[1] γίγνονται. Χαῖρε, ὦ Εὔφορβε.[4] Λύει τοῦ ζυγοῦ[5] τῆς ἁμάξης τὸν δεσμόν. Κῦρον ἀκοντίζει ὑπὸ τὸν ὀφθαλμόν.[6] Ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσιν. Τῷ Ἐνυαλίῳ[7] ἐλελίζουσι. Χαλκὸς ἤστραπτε. Τοὺς ἐν[8] Σικελίᾳ τυράννους θεραπεύει. Ἔθυεν Ἀλέξανδρος τοῖς θεοῖς. Τάραχος ἐγένετο. Οἱ δ' ἵπποι οἱ μετὰ Κύρου[10] εἶχον καὶ[11] προμετωπίδια καὶ προστερνίδια. Παρεκελεύετο τοῖς ὁπλίταις[12] τὴν κραυγὴν τῶν βαρβάρων[13] ἀνέχεσθαι.[14] Ἡ ὁδὸς εἰς τὴν κώμην φέρει. Ὁ Κῦρος παίει τὸν[15] ἀδελφὸν κατὰ τὸ στέρνον. Ἡ πήρα κυάμους ἔχει. Ἔρχεται Γλοῦς ὁ Ταμώ.[16]

Lesson V.

Κονιορτὸς ὥσπερ[1] νεφέλη[2] λευκὴ φαίνεται. Τὸ φάρμακον ἕτοιμον[3] ἔχει. Ὀλίγην γῆν ἐργάζεται. Εἶχον μαχαίρας Ἑλληνικάς. Οἱ σοφοὶ[4] μανθάνουσιν. Ὁ Κῦρος ἀποβλέπει εἴς τε τοὺς[5] πολεμίους καὶ τοὺς φίλους. Ἐπίτομον[6] ὁδὸν ἐπὶ τὸν κλῆρον[7] ἐξευρίσκει. Ἡ Μοῖρα οὐκ ἐπικλώθει ὁπόσα[8] πράττομεν ἐν τῷ[9] βίῳ. Ὁ Κλέαρχος τὰ δεξιὰ[9] εἶχεν. Τὸ Ἑλληνικὸν[9] συνετάττετο. Ἀλέξανδρος εἰς τὰ βασίλεια ἀνέρχεται. Τῇ ὑστεραίᾳ[10] ἐμάχοντο. Οἱ Πέρσαι ψιλαῖς[8] ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύουσιν. Κῦρος ἐλαύνει ἀντίος,[11] καὶ ἐμβάλλει[12] σὺν τοῖς ἑξακοσίοις, καὶ εἰς φυγὴν τρέπει τοὺς ἑξακισχιλίους· διασπείρονται δὲ καὶ οἱ Κύρου ἑξακόσιοι. Ὁπόσοι ἀπέθνησκον Κτησίας ὁ ἰατρὸς[13] λέγει. Λέγε, μὴ μακρὰ[14] μόνον. Οἱ καλοὶ κἀγαθοὶ[15] οὕτω γιγνώσκουσιν. Πατηγύας, τῶν ἀμφὶ Κῦρον πιστῶν,[16] προφαίνεται. Τοῖς ἄλλοις παρήγγελλεν ἐξοπλίζεσθαι.

Lesson VI.

Ὁ Μένιππος λυπηρός ἐστι.[1] Ὁ Μένιππος[2] ἐλέγετο σοφὸς εἶναι. Φαλακροί εἰσιν. Οὐ λῃστὴς[3] μόνον, ἀλλὰ καὶ[4] σοφιστὴς εἶ. Ἦν οἱ δικασταὶ κακοὶ ὦσιν.[5] Οἱ πάλαι[6] Πέρσαι καλοὶ κἀγαθοὶ ἦσαν. Ἤδη τε ἦν[7] μέσον[8] ἡμέρας.[9] Παρῆς.[10] Πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν.[11] Ὦ λῃσταί,[12] πονηροί ἐστε. Αἰγύπτιοι[13] ἐλέγοντο εἶναι. Ἀλέξανδρος εἰς τὴν ἄκραν ἀνέρχεται, ἵνα καὶ τὰ βασίλεια ἦν[14] τοῦ Γορδίου. Εἰ ὁ Σώστρατος λῃστὴς[15] εἴη. Λέγειν[16] ἐκέλευεν ὅτι[17] καὶ τὰ ἱερὰ καλά, καὶ τὰ σφάγια καλά.[17]

Οὗτος Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, καὶ παρ' αὐτῷ Σαρδανάπαλος· ὁ[18] δ' ὑπὲρ τούτους Μίδας· ἐκεῖνος δὲ Ξέρξης. Ἐπανέρχεται[19] δ' οὖν ἀπὸ τῆς ἁμάξης αὐτός[20] τε καὶ οἱ ἀμφ' αὐτόν. Ἐπανέρχεται ὁ Γόρδιος εἰς τὸν τόπον αὐτόν. Ὁπόσοι μὲν τῶν ἀμφ' Ἀρταξέρξην ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ[21] γὰρ ἦν. Τοῦτο ἔστω. Ἐπὶ τούτοις ἔθυε τῇ ὑστεραίᾳ Ἀλέξανδρος τοῖς θεοῖς. Πρὸς δὲ δὴ τούτοις καὶ τόδε περὶ τῆς ἁμάξης ἐμυθεύετο. Εἰς τὸν αὐτὸν τόπον συνέρχονται. Ὁ θεὸς αὐτοῖς ἔφραζεν ὅτι αἱ ὁδοὶ μακραὶ εἶησαν.[22] Οὗτοσὶ Κέρβερός ἐστιν. Οὐ φέρομεν[23] Μένιππον τουτονί. Ταυτὶ ἱκανά,[24] ὦ Ἀιακέ. Περὶ αὐτῶν τούτων βουλευομένοις[25] ἔρχεται Μίδας. Οὐ τοῦτο ἐδώδιμον. Λόγος δὲ περὶ τῆς ἁμάξης ἐκείνης παρὰ τοῖς προσχώροις κατεῖχε. Τῇδε τῇ ἡμέρᾳ τῇ αὐτῇ κώμῃ αὖθις προσάγει.

Lesson VII.

Ἡμεῖς οἰμώζομεν καὶ στένομεν. Ἐπιταράττει ἡμῶν τὰς οἰμωγάς. Ἡ Μοῖρα ἡμῖν οὐκ ἐπικλώθει ὁπόσα ἐν

τῷ βίῳ πράττομεν. Κολάζεις ἡμᾶς ὑπηρέτας.[1] Παρῆς μοι.[2] Περὶ ἐμοῦ λέγουσιν. Οὗτός[3] σοι[4] ὁ Πυθαγόρας ἐστί. Οὐκ ἐθέλω στασιάζειν[5] ὑμᾶς. Ἐντυγχάνει ὁ Γόρδιος παρθένῳ[6] ὑδρευομένῃ, καὶ πρὸς ταύτην λέγει ὅπως οἱ τὸ[7] τοῦ ἀετοῦ ἔχει.[7]

Αὐτὸς σὺ παρῆς ἡμῖν. Εἰ αὐτοὶ[8] ἐξετάζοιτε. Ἐμαυτὸν θεραπεύειν οὐκ ἤθελον. Ἐκεῖνον αὐτὸν[9] ἀεὶ ἐθεράπευον. Τὰς[10] σαυτοῦ ἡδονὰς διώκεις. Αὐτῷ σοι[11] ταῦτ' ἐλέγομεν. Εἰς τὴν ἑαυτοῦ χώραν ἔρχεται ἕκαστος. Ὁ Ἀρταξέρξης μέσον ἔχει τῆς αὐτοῦ στρατιᾶς. Διώκουσι τὸ[12] καθ'[13] αὐτούς.

Τούτῳ τῷ[14] στρατιὰ διαλείπετον συχνὸν[15] ἀπ' ἀλλήλων. Ἀλλήλοις ἐμάχοντο. Ἐν τούτῳ[16] Κῦρος παρελαύνει αὐτὸς σὺν ἄλλοις. Κῦρος καὶ οἱ σὺν αὐτῷ ὅσον[16] ἑξακόσιοι ὁπλίζονται.[17] Τοσοῦτον[18] περιῆν ἡ Ἀρταξέρξου στρατιά. Οἱ ἵπποι ἐφέροντο δι' αὐτῶν τῶν πολεμίων. Ἡ[18] ὑμετέρα ἀρετὴ τῶν βαρβάρων[19] περιγίγνεται.

Lesson VIII.

Ὁπλίζονται θώραξι.[1] Οὐκέτι τρία ἢ τέτταρα στάδια[2] διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων. Ὁ μειρακίσκος δύο κύλικας[3] ἑτοίμους[4] εἶχεν. Ὁ Κλέαρχος τὰ δεξιὰ τοῦ κέρατος[5] ἔχει. Σὺν στρατεύματι πολλῷ προσέρχεται. Οἱ Αἰγύπτιοι τὰς ἀσπίδας ξυλίνας εἶχον. Παίει τὸν ἀδελφόν, παίοντα[6] δ' αὐτὸν ἀκοντίζει τις παλτῷ. Παρῆς ἀποθνήσκοντί μοι. Ὑπὸ τῶν γυπῶν κείρεται τὸ ἧπαρ.[7]

Παρεκελεύετο τοῖς Ἕλλησι.[8] Τὰ δ' ὅπλα ἐφέροντο[9] τὰ[10] μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων.[11] Ἔρχεται ὁ Μίδας ὁμοῦ τῷ πατρὶ[12] καὶ τῇ μητρί. Ἡ τοῦ πατρὸς ἅμαξα Μίδαν

παρὰ τοὺς Φρύγας ἄγει. Ὁπλίζονται κράνεσι πάντες πλὴν Κύρου.[13] Οὗτοι κατὰ[14] ἔθνη ἐπορεύοντο. Τοσοῦτον πλήθει περιῆν βασιλεύς. Ἐδίωκον κατὰ[15] κράτος οἱ Ἕλληνες. Τῆς νυκτὸς[16] ἐκείνης βρονταί τε καὶ σέλας ἐξ οὐρανοῦ ἐγίγνοντο.[17]

Ταῦτα οὐχ[18] ὕβρις; οὔκ,[19] ἀλλ᾽ ἐκεῖνα ὕβρις ἦν. Ἐλαύνουσιν εἰς τὰς τάξεις τῶν Ἑλλήνων. Λέγεται ἄνδρα[20] εἶναι τὸν Μίδαν καλὸν καὶ γενναῖον, καὶ ἐν τούτῳ[21] στάσει πιέζεσθαι ἐν σφίσι[22] τοὺς Φρύγας. Κῦρος παρελαύνει αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι. Τιτρώσκει τὸν βασιλέα διὰ τοῦ θώρακος. Λόγος κατεῖχε Γόρδιον εἶναι τῶν πάλαι Φρυγῶν[23] ἄνδρα πένητα, καὶ ὀλίγην εἶναι αὐτῷ[24] γῆν ἐργάζεσθαι,[25] καὶ ζεύγη βοῶν[26] δύο.

Ἡμᾶς κολάζεις ὑπηρέτας ὄντας[27] ὧν[28] ἡ Κλωθὼ προσέταττε. Οἱ Τελμισσεῖς μάντεις εἰσὶν[29] καὶ γυναῖκες[30] καὶ παῖδες. Θύει τῷ Διὶ τῷ βασιλεῖ. Οὐ φέρομεν,[31] ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα. Κῦρος τὰ παλτὰ εἰς τὰς χεῖρας λαμβάνει.

Λέγειν ἐκέλευε πᾶσιν.[32] Ἅπαντες φαλακροί εἰσιν. Πολλὰ καὶ[33] μεγάλα κτήματα ἔχομεν. Εἶχε χρυσοῦν ἀκινάκην. Ὁ Ἐμπεδοκλῆς σποδοῦ[34] ἀνάπλεώς[35] ἐστιν. Οὕπω καταφανεῖς ἦσαν οἱ πολέμιοι. Ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον[36] τὸ ἔθνος ἐπορεύετο. Εἴ τι παραγγέλλοιεν,[37] ἡμίσει ἂν χρόνῳ αἰσθάνοιτο τὸ στράτευμα. Εὐδαίμων εἶς, ὦ Σώκρατες. Τὸ ἐνθύμημα χαρίεν ἐστίν.

Τὸ σύνθημα παρέρχεται δεύτερον[38] ἤδη. Οἱ βάρβαροι ἐγγύτερον[39] ἐγίγνοντο. Ὁ Ἀρταπάτης πιστότατος θεράπων τῶν ἀμφὶ Κῦρον λέγεται εἶναι. Ὦ βέλτιστε, τίς σε ἐπιταράττει; Ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσσυρίων, οὕτω γινώσκετε. Οἱ ἄρχοντες ἐν ἀσφαλεστάτῳ[40] εἰσίν. Τὸ πρᾶγμα ἐς μήκιστον[41]

ἐπετείνετο. Τί[42] γὰρ ἂν ἄλλο ἥδιον[43] πράττοιμι;[44] Οἱ Ἕλληνες μᾶλλον[45] εὐέλπιδες ἦσαν.

LESSON IX.

Τὸν ἄνδρα ὁρῶ.[1] Οὐκοῦν ὁρᾷς;[2] Ταῦτα δρῶμεν. Κῦρος νικᾷ[3] τοὺς πρὸ βασιλέως. Ὁ Κῦρος ὁρᾷ τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτούς.[4] Διδάσκει τοὺς ἄλλους ἐρωτᾶν τὰ ὅμοια.[5] Πᾶσιν οἷς ἐνετύγχανεν ἐβόα.[6] Ἐβόων[7] ἀλλήλοις. Κῦρος κατεθεᾶτο. Δι' εὔνοιαν[8] ἐτιμώμεθα. Ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη.[9]

Ἐκεῖνος ληρεῖ. Ἐμὲ[10] ζητεῖς, ὦ Μένιππε; Περὶ ἐμοῦ τί[11] φρονοῦσιν;[12] Δεῖ[13] τἀληθὲς[14] λέγειν.[15] Οὐκ ἔδει[16] γε ἑταίρῳ ἀνδρὶ[17] ἐπιγελᾶν. Διὰ τῶν ὀρῶν πλεῖν ἐπιθυμεῖς. Πάντες ἔθεον.[18] Ἐδόκουν οἱ Ἕλληνες. Τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν[20] δίκαια[21] ἐποιεῖτε παρὰ[22] τὸν βίον. Μισῶ αὐτοὺς ἀγενεῖς καὶ ὀλεθρίους ὄντας.[23]

Ἐλαύνει ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ.[24] Ἐκεῖνα[25] ὕβρις ἦν ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι[26] ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν[27] ἐντρυφῶντες. Ἠξίου τιμᾶσθαι. Ἐδόκει ὁ Κῦρος τοῖς ἵπποις[28] ἄριστα[29] χρῆσθαι. Οὐ ῥᾴδιον[30] πάντα περιηγεῖσθαι. Μεῖζονα ἡγεῖται ἢ ὡς[31] ἐπὶ Πισίδας τὴν παρασκευήν. Ἀλλ' οὐ χρὴ τούτους ἀνιᾶν,[18] λυποῦνται γὰρ οὐ μικρῶν[32] στερόμενοι. Στρεπτὸν ἐφόρει καὶ ψέλλια καὶ τἆλλα[33] ὥσπερ οἱ ἄριστοι Περσῶν.[34]

LESSON X.

Τὰ σκεύη ἐπὶ τὰ ὑποζύγια ἀνετίθει. Τὴν ἄμαξαν τοῦ πατρὸς ἐν τῇ ἄκρᾳ ἀνατίθησι χαριστήρια[1] τῷ Διὶ[2] τῷ βασιλεῖ. Ἡ παρθένος τῷ Γορδίῳ θύειν ὑπετίθετο. Οἱ Ἕλληνες τοῖς βαρβάροις[3] συνετίθεντο. Οἱ στρατιῶ-

ται τίθενται τὰ ὅπλα. Ἵετο ἐπ' αὐτόν. Ἐμελέτων τοξεύειν[4] ἄνω ἱέντες[5] μακράν.[6]

Δίδωσι τῇ στρατιᾷ μισθὸν ἐντελῆ. Τὰ ὅπλα μεταδιδόασιν ἀλλήλοις. Ὁ τοῦ βασιλέως σατράπης τὴν δεξιὰν τῷ Κλεάρχῳ ἐδίδου. Οἱ βάρβαροι δεξιὰς ἐδίδοσαν. Μισθὸς τριῶν μηνῶν[7] τῇ στρατιᾷ ὑπὸ τοῦ Κύρου δίδοται.

Στήλην ἀνιστᾶσιν.[8] Ὁ Ξενοφῶν ἀνίσταται. Ἐπορεύετο ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ἔνθα δὴ σὺν πολλῇ σπουδῇ[9] καθίσταντο. Κῦρος εἰς τὴν μάχην καθίστατο. Οἱ Ἕλληνες διίσταντο. Τιτρώσκει αὐτὸν διὰ τοῦ θώρακος, ὥς φησι Κτησίας.[10] Τί φασιν, ὦ Μένιππε; Τοῦτ' ἔφη.

Ὁ Ξενοφῶν ἐπιδείκνυσιν ὡς εὐηθές ἐστιν[11] ἡγεμόνα αἰτεῖν. Ὁ Ξέρξης τὸν Ἑλλήσποντον ἐζεύγνυ. Ἡ Ἑλλὰς τὸν Ξέρξην ἔφριττε ζευγνύντα τὸν Ἑλλήσποντον. Βραδέως προσῄεσαν. Τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ[12] μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Κἀγὼ[13] ἤδη ἄπειμι.[14] Ἄπιθι. Εὖγε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει[15] τὴν σαυτοῦ τέχνην. Πλησίον ἡμῶν[16] κατάκεισο, εἰ δοκεῖ.

Lesson XI.

Διαθρύψεις αὐτοῦ[1] τὸ κρανίον. Σὺ τοῦτο[2] ἀπολαύσεις τῆς ἐπερωτήσεως.[3] Ἔνθ' ἂν ἦτε[4] ἀκολουθήσω. Γίγνεται τοῖς Φρυξὶ χρησμὸς ὅτι ἅμαξα ἄξει αὐτοῖς βασιλέα, καὶ ὅτι οὗτος αὐτοῖς καταπαύσει τὴν στάσιν. Γιγνώσκουσι τοῦτον τὸν Μίδαν ἐκεῖνον ὄντα[5] ὅντινα[6] ὁ θεὸς αὐτοῖς ἔφραζεν ὅτι ἄξει ἡ ἅμαξα. Εἰ δὲ τοῦτο ποιήσει,[7] ἐλεύθερον[8] ἀφήσω[9] αὐτόν. Ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. Προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὗ[10] πρότερον

ἔφερον. Λόγος κατεῖχε τὸν Γόρδιον ἰέναι[11] κοινώσοντα ὑπὲρ τοῦ θείου παρὰ τοὺς Τελμισσέας τοὺς μάντεις. Εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶσι[12] καὶ διακόψουσιν. Σπονδὰς ἡ πόλεμον ἀπαγγελῶ; Οὔποτε ἐρεῖ οὐδείς.[13] Σκεπτέον[14] μοι δοκεῖ ὅπως ἀσφαλέστατα[15] μενοῦμεν.[16] Οὐ πρό γε τῆς ἀληθείας τιμητέος[17] ἀνήρ.

Ὀδύρεσθε μὲν ὑμεῖς, ἐγὼ δ' ἐπάσομαι ὑμῖν. Τὰ πολλὰ[18] δ' ἐσαῦθις ὄψει,[19] ὦ Μένιππε. Αἱρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ τι[20] ἂν δέῃ[21] πείσομαι.[22] Ἐδόκουν οἱ Ἕλληνες ἀτάκτοις σφίσιν[23] ἐπιπεσεῖσθαι.[24] Ἐδόκει εἰς[25] τὴν ἐπιοῦσαν ἕως ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον.[26] Πολὺν δ' ἔχων[27] στόλον οὐ δυνήσεται ταχέως πορεύεσθαι, ἴσως δὲ καὶ τῶν ἐπιτηδείων[28] σπανιεῖ.[29] Ἔπειτα πρῶτον[30] μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν[31] ἐπισιτιούμεθα,[32] αὖθις δὲ ὁ ἡγησόμενος[33] οὐδεὶς[34] ἔσται.[35] Ταῦτ' ἀπολήψονται.[36] Οἱ βάρβαροι ὑμῖν τῆς νυκτὸς ἐπιθήσονται.[37]

Lesson XII.

Θορύβου[1] ἤκουσε διὰ τῶν τάξεων[2] ἰόντος. Ἐθαύμασε τίς[3] τὸ σύνθημα παραγγέλλει. Εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους. Ὅρα δὲ μὴ τοὺς ἄλλους ἐρωτᾶν[4] τὰ ὅμοια.[5] διδάξῃς.[6] Βούλει σοι ἐπιδείξω[7] τοὺς σοφούς; Τοὺς ἀνθρώπους μοι τοὺς πάλαι[8] δεῖξον. Τὸν Σαρδανάπαλον πατάξαι[9] μοι κατὰ κόρρης ἐπίτρεψον. Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας. Παίσας[10] τῷ ξίφει διέκοψε τὸν δεσμόν. Πτοιοδώρῳ τὴν κύλικα ἐπέδωκεν.

Ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν. Τῆς νυκτὸς ἐκείνης βρονταί τε καὶ σέλας ἐξ οὐρανοῦ ἐπεσήμηναν·[11] καὶ ἐπὶ τούτοις ἔθυε τῇ ὑστεραίᾳ Ἀλέξανδρος τοῖς φήνασι[12] θεοῖς τά τε σημεῖα καὶ τοῦ δεσμοῦ τὴν λύσιν. Οὐδέν[13]

σε τὸ σόφισμα ὤνησεν.[14] *Ἀποκτεῖναι*[15] *λέγεται αὐτὸς*[16] *τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. Εἴ τι παραγγεῖλαι*[17] *χρήζοιεν. Ἢ ἐκεῖνόν ποι μετάστησον,*[18] *ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον. Κατέστησαν*[19] *βασιλέα*[19] *τὸν Μίδαν. Διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ*[20] *διώκειν ὁρμήσαντες. Ἔνθα δὴ Κῦρος δείσας*[21] *μὴ κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος.*

Ἤρξαντο[22] *δρόμῳ θεῖν, καὶ ἅμα ἐφθέγξαντο πάντες. Καὶ οἱ μέν φασι βασιλέα κελεῦσαί*[17] *τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ'*[23] *ἑαυτὸν*[24] *ἐπισφάξασθαι σπασάμενον*[25] *τὸν ἀκινάκην. Πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιήγησαί μοι τὰ ἐν Ἅιδου*[26] *πάντα. Ὁ Γόρδιος δεῖται*[27] *τῆς παρθένου*[28] *τὴν θυσίαν οἱ*[29] *ἐξηγήσασθαι.*[30] *Τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ*[29] *μέλοι*[31] *ὅπως καλῶς ἔχοι.*[32] *Ἀπόκριναί*[17] *μοι, ὦ Μίνως, βραχὺ γάρ τι*[33] *ἐρήσομαί σε. Καὶ τόδε περὶ τῆς ἁμάξης ἐμυθεύετο· ὅστις λύσειε*[34] *τοῦ ζυγοῦ τῆς ἁμάξης τὸν δεσμόν, τοῦτον χρῆναι ἄρξαι*[35] *τῆς Ἀσίας.*[36] *Ἐπειδὰν διαπράξωμαι*[37] *ἃ*[38] *δέομαι, ἄπειμι ἐπὶ τὴν ἐμαυτοῦ ἀρχήν. Εἴ τις φονεύσειέ τινα, τίνα αἰτιάσῃ*[39] *τοῦ φόνου;*

Lesson XIII.

Κῦρος δὲ ἀπέθανε.[1] *Τὰς Ἐρινῦς εἶδον.*[2] *Ἐβουλόμην ἰδεῖν αὐτόν. Μένων δὲ τὸ εὐώνυμον κέρας ἔσχε*[3] *τοῦ Ἑλληνικοῦ. Ὁ Ζηνοφάντης πλέον*[4] *τοῦ ἱκανοῦ*[5] *ἐνέφαγεν.*[6] *Οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν.*[7] *Ἐπίτομόν τινα ὁδὸν ἐξεῦρον.*[8] *Τί παθὼν*[9] *σαυτὸν ἐς τὴν Αἴτνην ἐνέβαλες; Τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὁπλίτας ἀγαγεῖν.*[10]

Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς[11] *ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε.*[12] *Ἀλέξανδρος δὲ ὡς ἐς Γόρδιον πα-*

ῥῆλθε,[13] πόθος λαμβάνει αὐτὸν ἀνελθόντα[14] ἐς τὴν ἄκραν τὴν ἅμαξαν ἰδεῖν τοῦ Γορδίου. Οὐκ ἔφασαν[15] ἰέναι, ἐὰν μή τις αὐτοῖς[16] χρήματα διδῷ,[17] ὥσπερ καὶ τοῖς προτέροις[18] μετὰ Κύρου ἀναβᾶσι.[19] Ἱππεῖς Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν.[20] Γνῶθι σαυτόν. Ἐλέγετο Μίδαν τὴν ἅμαξαν τοῦ πατρὸς ἐν τῇ ἄκρᾳ ἀναθεῖναι. Δύς[21] μοι. Τὸν γὰρ θεῶν[22] πόλεμον οὐκ ἄν τις οὔτ'[23] ἀποφύγοι οὔτ' ἀποδραίη.[24]

Ἔνθα δὴ πολὺς τάραχος ἐγένετο. Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς[25] ὁ θόρυβος εἴη· ὁ δὲ Κλέαρχος εἶπεν[26] ὅτι τὸ σύνθημα παρέρχεται.[27] Ὁ Κῦρος ἐπύθετο[28] τὸ πρᾶγμα. Ἡ παρθένος τῷ Γορδίῳ[29] συνέσπετο.[30] Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Οὐ δύναμαί σε αἴσθεσθαι[31] πειρώμενον[32] ἡμᾶς κακῶς ποιεῖν. Ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι[33] τῷ Τισσαφέρνει. Σὺν τούτοις δὲ ὢν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο,[34] ἀλλ' εἰπών,[35] Τὸν ἄνδρα ὁρῶ, ἴετο ἐπ' αὐτόν. Πριάμενος φάρμακον ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα[36] ὁ Πτοιόδωρος αἰτήσῃ[37] πιεῖν,[38] ἐμβαλόντα[39] ἐς κύλικα ἐπιδοῦναι[40] αὐτῷ. Περὶ μὲν δὴ τῶν θεῶν οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν[41] συνθέμενοι κατεθέμεθα.

Lesson XIV.

Οἱ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκασιν. Τὸν Πυριφλεγέθοντα ἤδη ἑώρακας.[1] Τοὺς ἄνδρας ἀπολώλεκεν.[2] Εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι[3] ὄντες ὅσοι[3] νῦν συνεληλύθατε[4] μέγιστον ἔχετε καιρόν. Ἀρταπάτης δὲ λέγεται, ἐπειδὴ πεπτωκότα[5] εἶδε[6] Κῦρον, περιπεσεῖν αὐτῷ. Ὑπώπτευε βασιλέα ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.[7]

Οὗτοσὶ[8] μὲν ὅτι Κέρβερός ἐστιν, οἶσθα. Ἀστεῖα, ὦ

Καλλιδημίδη, πέπονθας. Παράδοξόν τι ἐρεῖν[9] ἔοικας. Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἑλοίμην[10] ἂν ἀντὶ ὧν ἔχω πάντων.[11] Δέδια[12] μὴ λαβών με δίκην ἐπιθῇ.[13] Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπὼς εἴη[14] Σύεννεσις τὰ ἄκρα. Ἅμα ἡλίῳ[15] ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων γεγονὼς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ.[16] Ἐδάκρυε πολὺν χρόνον ἑστώς.[17] Οὐκ ᾔδεσαν Κῦρον τεθνηκότα.[5] Προυδεδώκεσαν[18] αὐτοὺς οἱ βάρβαροι.

Καὶ ἀποθανόντες[19] μέμνηνται[19] τῶν[20] ἄνω. Ὅπως οὖν ἔσεσθε[21] ἄνδρες ἄξιοι τῆς ἐλευθερίας[22] ἧς[23] κέκτησθε. Πάνθ' ἡμῖν[24] πεποίηται. Ἂν δὲ εὖ γένηταί[25] τι,[26] οὐ μεμνῆσθαί[27] σέ φασιν· ἔνιοι δὲ λέγουσιν οὐδ', εἰ μεμνῷό τε καὶ βούλοιο,[28] δύνασθαι[29] ἂν ἀποδοῦναι ὅσα[30] ὑπισχνῇ. Ἐξελήλεγξαι, ὦ Σώστρατε, πονηρὸς ὤν.[31] Παίσας τῷ ξίφει διέκοψε τὸν δεσμὸν καὶ λελύσθαι[32] ἔφη. Πάντες γοῦν σε θαυμάσιον[33] οἴονται ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι, καὶ ταῦτα[34] οὐδὲν εἰδότα.[35] Ὁ μὲν λῃστὴς οὑτοσὶ ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω.[36]

Βασιλεὺς προσέρχεται ὡς[37] εἰς μάχην παρεσκευασμένος. Ὁ Κῦρος ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους. Τοιγαροῦν οἰμώζετε πάντων[38] ἀφῃρημένοι. Ἐτετίμητο ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα. Ὁπόσα[39] ἔπραττον ἐν τῷ βίῳ, πότερα ἑκὼν ἔπραττον, ἢ ἐπεκέκλωστό[40] μοι ὑπὸ τῆς Μοίρας; Ἐπὶ τῇ ὁδῷ ἐκάθηντο οἱ φύλακες. Μόνοι καταλελειμμένοι ἦσαν. Ἀριαῖος ἀφεστήξει,[41] ὥστε φίλος[33] ἡμῖν οὐδεὶς λελείψεται.[42]

Lesson XV.

Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὑτοὺς καὶ διώ-

κοντας οὐδ' ὡς[1] ἐξήχθη[2] διώκειν. Ὑπεταράχθη πρὸς τὸ αἰφνίδιον. Οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς.[3] Ἰσχύνθημεν[4] καὶ θεοὺς[5] καὶ ἀνθρώπους προδοῦναι αὐτόν. Βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν.[6] Ἐπὰν δὲ πάλιν ἁλισθῇ[7] αὐτῷ ἡ στρατιά, οὐκ ἔστιν[8] ὅπως οὐκ ἐπιθήσεται ἡμῖν. Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη. Ὁ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω. Τοξευθῆναί τις ἐλέγετο. Ἡ Κλωθὼ ἑκάστῳ ἐπέταξε γεννηθέντι[9] τὰ πρακτέα. Τούτων λεχθέντων[10] ἀνέστησαν.[11] Ἵππαρχος[12] ἐπεστάθη[13] Λύκιος ὁ Πολυστράτου[14] Ἀθηναῖος. Τὴν ὑπερβολὴν[15] τῶν ὀρέων[16] ἐδεδοίκεσαν[17] μὴ προκαταληφθείη.

Πλέον τοῦ ἱκανοῦ[18] ἐμφαγὼν ἀπεπνίγην. Ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή. Ὁ Τισσαφέρνης μεῖον ἔχων[19] ἀπηλλάγη. Ἀνεστράφησαν[13] οἱ ἀμφὶ βασιλέα. Ἐβουλευόμεθα ὅπως ἂν ταφείησαν[20] οἱ τῶν Ἑλλήνων νεκροί. Φάνητε τῶν λοχαγῶν ἄριστοι. Ἐμοὶ[21] τὸ φάρμακον σφαλεὶς[22] ἐπεδωκεν. Οἱ μὲν βάρβαροι στραφέντες[23] ἔφευγον. Λόγος κατεῖχε τὸν Γόρδιον ἐκπλαγέντα[24] τῇ ὄψει ἰέναι κοινώσοντα[25] ὑπὲρ τοῦ θείου παρὰ τοὺς Τελμισσέας τοὺς μάντεις.

Ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται,[26] καὶ ἡ αὐτοῦ[27] τι πείσεται, ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ἐλήλεγμαι μέν· ἀλλ' ὅρα εἰ[28] καὶ δικαίως κολασθήσομαι. Ἦν δέ τις, ἀποστείλαντος τοῦ δεσπότου,[29] ἥκῃ αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι[30] τὴν χάριν ἰστέον,[31] ἢ τίνα εὐεργέτην[32] ἀναγραπτέον;

NOTE.—The following Lessons to be rendered into Greek correspond in matter, as in number and order, with the Lessons in Greek preceding.

LESSON I.

We[a] say. They[b] rejoice. They are saying. He is rejoicing. I am learning. You two[c] are striking. They groan. They two are foolish. We are foolish. We are not taking. Take ye. Let him bring. Let them thus[9] determine. But if they are come.[d, 12] Examine. Ye have. Have ye. They disturb. They learn to strike.[e] Let them learn to examine.

They were telling. We were sacrificing. He was serving. They gave orders to ride away.[f] They two were pursuing. You were come. Ye were not[10] willing. Let them command to speak. I was riding off. We were chanting a pæan. You were intending to give orders.

LESSON II.

The jurors were determining. The Fate was allotting. Let the Persians flee. Say ye to Ktesias.[a] Midas had wagons.[4] Let the robbers groan and lament. The wagon was carrying Midas. Wagons were approaching the village.[5, b] Soldiers[1] have sabres. We had the[6] wallets of the robbers. Mercury was releasing robbers. Let us pursue[12] the Persians. If we should examine[11] the wagon of Midas. The robber had the[c] two wallets. But if the cowardice of Ktesias gives[13] occasion to Midas.

We hurl javelins at[d] the two robbers. They told a story about Mercury. The robbers were taking the short-sword of the soldier. They are riding away into their place. Let us flee from[d] the Persians.

Lesson III.

We appear. The robbers fight. The Persians till the land. Ye disperse. It is said that the soldiers[3] are distressed. Let the robbers appear. A story is told[4] about the Persian. We ordered the soldier to arm himself completely. They are induced to pursue the Persians. Do you wish we should[7] hurl javelins at[a] the robbers? Let us not[e] till[9] the land. He was not[b] willing to expose himself. Ye perceive that the soldiers think. He clings to things above. He is not induced to pursue.

Thunders occurred. We wished to distress the Persians. The Persians[13] were said to be arming themselves completely. Midas is said to be leading the hoplites.[14] You were fighting with Midas.[15] He wished to lead the[c] soldiers of Artapates. Let not the robbers fight with the hoplites. Do you wish that we should fight with sabres?[17] He is distressed by the Persian.[18] We perceive the robbers disperse. He was tilling the[c] land of the Persians. But when it is getting (to be) evening.

Lesson IV.

It is said that Aristobulus exposes himself. Hail,[a] O Alexander and Cyrus! We were sacrificing to

the gods. The roads led to villages.[b] They were loosing the fastenings of the wagon yokes.[c] The barbarians are loosing the front-pieces and breast-plates of the horses (those) with Cyrus.[10] Cyrus is struck by his [11] brother[d] under the eye.[e] Exhort the hoplites [11] to withstand the shouting of the barbarians. Let us not[e] serve the tyrants in Sicily. Do not give way and flee.[f] Let not Cyrus expose himself in war.[1, 2] If we should be distressed[g] by the tyrant. If the barbarians (those) with Cyrus [10] should raise the battle cry to Enyalius. Confusion arises.

LESSON V.

Risings of dust just like white clouds were appearing. He holds the drugs ready.[a] You have a Greek sabre. On the following [10] (day) Cyrus was going up to the palace. We invent direct ways. Cyrus was exposing himself with his head[a] unprotected.[a] We have long sabres. Let the upright and good speak. The Fates do not allot to the wise whatever[e] they do in life.[e] Let us order the rest[b] of the Persians to arm themselves completely. Aristobulus, (one) of Cyrus's faithful attendants, was thus determining. We were tilling a little land. You were advancing to meet [11] (them), and were turning the six hundred to flight. How many[c] of the wise perished, let Ktesias the physician [12] say. The friends of Cyrus[d] disperse. We are not willing to expose ourselves with our heads unprotected. Let Klearchus hold the right,[e] and marshal the Greek force.

LESSON VI.

We are troublesome to Menippus.[a] The sophists were said to be wise. Ye are not only sophists, but also[4] robbers. And already it is midday. The Egyptians were present. Say that both the inwards are[24] auspicious and the sacrifices auspicious. If Menippus be upright and good. Command Sostratus to say that the jurors are[b] wicked. Let us go up into the citadel, where was[13] the palace of Gordius. How many[c] were[b] friends of Cyrus, let Midas say. The following day we were present. The Egyptians of old[a] were upright and good.

These are Persians and those Egyptians. This is a robber, and the one[18] beside him is[24] a soldier, and that is a sophist, and the one beyond him is a juror. Both Alexander himself and his attendants were returning[d] from that place. Gordius returns to the same place. Upon this Alexander himself sacrifices to the same god. And[a] now besides this the god commands Midas to deliberate about these same things.[f] These things were said[13] about that robber. These reports prevailed about the same wagon. We cannot bear these sophists here. Those things were not edible. Midas himself again approaches the same village on that day. Let us deliberate about this robber here. The gods themselves were deliberating about these very things. Let this Alexander be a god, if he wish.[g]

LESSON VII.

We are disturbing your[a] lamentations. The Fate did not allot to me whatever I did in my[b] life. They speak about you.[c] They were punishing us your servants.[d] They are not willing that I should quarrel.[e] *You* were present with us.[a] They meet maidens[a] drawing water, and tell these[e] how[f] the servants quarrel with them.[g]

You[h] yourselves are present with us. We were pursuing our[10] own pleasures. They said this to us ourselves.[i] If we should examine ourselves. Examine yourselves. He was riding away into his own place. *We* were serving those very persons.[j] They themselves pursue the[e] (part) opposite them.[k] Those very persons said this to me myself.[11]

They are fighting with each other. They were a considerable space apart from each other. The armies of the barbarians were so[12] superior in bravery.[l] The enemies are so many. Our[m] bravery overcomes our[b] enemies.[n] At this[n] (time) Cyrus was riding by in person[o] with others as much as[13] six hundred. The same horses rush through the very army of the barbarians.

LESSON VIII.

The lads were three stadia[a] apart from each other. Let us arm ourselves with cuirasses.[i] They strike their brothers, and certain persons wound them with darts while[e] striking. *We* were present with them while dying. The vultures were devouring each

other. The Egyptians had a wooden shield.[a] He holds a cup ready. The Egyptians were approaching in three phalanxes.[b]

We were coming together with our fathers[18] and our mothers. The chariots of Midas drove through the Phrygians. The Phrygians were exhorting the father[c] of Midas. The Greeks pursue the king of the Persians with all their might. On this night[19] the chariots of the king bring Midas to[c] the Greeks. The nations of the barbarians are so superior in multitude.

Was not that[d] insolence? No[19], but this is insolence. The Phrygians are said to be distressed by sedition[e] among themselves[20]. It is said that Gordius had[f] two oxen. Cyrus himself with three others[g] charges into the ranks of the Phrygians. The ancient Phrygians were laboring men. Cyrus was riding by with his interpreters. They wound a certain man of the Phrygians[22] through his cuirass.

We were the doers of what[23] the Fates enjoined. Both the women and children of the Telmissians were diviners. *You* were servants of this dog here Menippus. 'We cannot endure[21] the children of these men. Let them sacrifice both to Pluto and to sovereign Zeus. They were approaching with many[h] women and children. Let us sacrifice to Klotho. Cyrus takes me by the hand.[i]

They had gold-mounted short-swords. The devices of Empedocles were clever. Command Socrates to say to all. If the enemy were visible,[j] we should perceive them. If you should order any thing,[27] half of the army[k] would not perceive (it). They were choke-full of ashes.[24] The squares are full of men.

We are fortunate in having[l] many[29] large possessions.

We were getting nearer to the barbarians.[m] The more faithful of Cyrus's attendants[n] thus determine. You were the most faithful of the Greeks. My good sirs, you are more hopeful than I.[o] These affairs are protracted to the greatest length. O best of the Phrygians, who was disturbing thee? For what better or more agreeable thing could we do?[44] We soldiers are in a safer place than the generals.[o] These things were most agreeable.

Lesson IX.

We see the men. Do *ye* not see then? We were doing those things. Those in front of the king were conquering Cyrus. The old men live longer than[a] Tithonus. They were honored for their good-will. See Cyrus conquering the (part) opposed[b] to him. Cyrus and the king were surveying[c] each other. Do not[d] teach the others to ask like questions.[e] Let him cry out to all. If the Greeks should conquer, they would be honored.[e]

We are looking for you,[10] O Menippus! What[11] do they think about us? Those men were prating. We must needs[18] laugh[16] at a man[27] who desires[28] to sail through the mountains. We were all running. Do not hate them, although[f] they are mean and rascally. *We* inhabit the islands of the blest, because we did right[21] during life.[22] Are you laughing at me,[10] O Menippus? They desire to speak the truth.

They were riding at full speed, with their horses[24] in a sweat.[g] They were claiming to be honored and

were mocking freemen.[27] This is insolent[h] which you are doing. You manage horses[28] excellently. We considered it not to be very easy to explain every thing. We ought not to grieve when deprived[i] of little things. The preparation was too slight for[j] the Pisidians. Do not vex these, for they are deprived[k] of every thing. They appeared to be venerated. You wore collars just like the best of the Persians.[29]

Lesson X.

The soldiers place their baggage upon the pack-animals. We dedicate the arms of our fathers to sovereign Zeus. Suggest to Gordius to dedicate the wagons of his father to the gods. We suggested to the Greeks not[a] to fight with the barbarians. He makes a league with the enemy.[3] If *we* should conquer,[b] the Persians would make a league with us. Let the soldiers halt. She practised shooting, sending a long way[c] up.

They give full pay to the armies. We were distributing our[c] arms to each other. Let us give pledges to Klearchus. The king's satraps were giving four months'[7] pay to the soldiers. Pledges are given to Klearchus by the barbarians. Arms were distributed by the satraps. Let pledges be given by Klearchus. Let Cyrus give full pay to the Greeks.

We erect two posts. Klearchus and Xenophon rise. We march occasionally halting. Let the Greeks erect posts. We were erecting posts. Let Xenophon rise. We were taking our position for battle with much haste.[9] The soldiers made way.

Ktesias said that the Greeks were making way.[d] What say *you*, Ktesias? We said that the Greeks were erecting posts. Cyrus rose, and was wounding his brother through his cuirass, as it seemed.[e]

The guides show how simple we are.[11] Let not Xerxes bridge the Hellespont. They showed Xerxes bridging the Hellespont. We came up slowly and regularly. Depart at once. Even here we follow our craft. They recline nearer to us.[12] Form the Greek line, if you please, of those still coming up. The Greek line was coming up slowly, and was still forming. Let us show Xenophon[f] how simple it is to ask Cyrus for guides.[g]

LESSON XI.

We shall shatter their[1] skulls. Wherever he may go,[4] they will follow. *Ye* shall derive this (advantage[5]) from your questionings.[3] Oracles came to the Phrygians, that a wagon should bring[8] them a king. We recognize this Phrygian as being[6] that one whom the gods promised us. The Greeks were demanding additional pay, and Cyrus told them that he would give[8] all one-half more than what[10] they asked before. Reports prevailed that the king would drive into[b] the ranks of the Greeks and break through them.[c] Shall you report a truce, or war? Never shall any one[13] say that *we* will follow[4] wherever the barbarians may go. This is that person whom the gods were promising to give us. We are going[6] away at once to set[f] the Phrygians free,[3] and to quell the sedition for them. It seems to us necessary to consider how you shall remain[16] more safely.

But at any rate *we* will choose Cyrus, and with him we will suffer whatever[20] may be necessary. The barbarians will fall upon you (while) disordered. We ourselves will sing over you while you are mourning.[g] On the following morning[25] we shall come to fight[26] with the king. The Greeks thought that no one would afford them a market. Then in the first place we shall lack provisions,[26] and again the barbarians will come with an army to fight. We will attack the barbarians on the following day.[h] *You* shall recover full pay, because you did right.[i] If the barbarians have[k] a numerous host, they will not be able to march rapidly; and perhaps also we shall fall upon them while disordered. There will be no one who will suffer[l] with you whatever may seem best to the king.

Lesson XII.

We heard the watchword[1] going through the ranks. You wondered who gave out[a] the watchword. See that you do not give[e] Sardanapalus a box on the ear. The Greeks turned the barbarians to flight. Do you wish that we should withdraw[r] the right wing from the river? They struck and[b] cut asunder the fastenings with their swords. Let him not teach the others to ask like questions. We gave cups to the others. Let us show Menippus[c] the wise men of old.

If we should clash the shields[d] against the spears, the army would perceive[e] it.[f] The gods gave signs from heaven that night. On the following day Alex-

ander ordered to sacrifice to the gods who had given[12] signs. They themselves[14] were said to have slain Cyrus with their own hands. It is said that the trick did not benefit you at all.[13] Let us make Midas king.[19] Either slay him, or remove us somewhere. We ordered you to rush forward in pursuit.[g] They feared lest the barbarians should cut[h] the Greek line in pieces. If you had removed[i] us to another place, the trick would not have benefited you at all.

We commenced to run at speed, and at the same time we all shouted. And some said that the king drew[25] his short-sword. Answer us, O Greeks! for we will ask you a pretty short question. They want the maidens[28] to prescribe to them[29] the sacrifices. Let Aeacus explain to Menippus every thing in Hades.[j] Whoever shall loose[k] the fastening of the wagon yoke,[l] it is fated that he[m] shall accomplish[n] whatever he wants[o] to. As soon as the maiden has prescribed[37] the sacrifices to us, we shall sacrifice to the gods. If the king should order[e] any one to murder Cyrus, whom should we accuse[39] of the murder?[40]

Lesson XIII.

It is said that Cyrus died. We wished to see[a] the Fury. What possessed them to eat[b] more than enough? We found out more direct ways to[c] Etna. The generals of the Greeks occupied the left wing. Let the generals bring up hoplites. It was said that no one suffered at all[7] in that battle. Let us throw

the tyrant into Etna. If we had eaten[d] more than enough, we should have died.

They leapt down from the chariots and[e] put on their cuirasses, and having mounted (upon) their horses took their darts in hand.[f] The desire seized us, when we had passed[18] on to Gordium, to go up into the citadel and[g] see the wagons of Gordius. We refused to go, unless the Phrygians should give[h] us money, just as also to those who passed on to Gordium before.[i] We made an expedition with the Paphlagonian cavalry. Know yourselves. It was said that Socrates knew himself. Give ye me the two darts. For we could[24] neither escape nor[k] shun the hostility of the Paphlagonians.[22]

And Klearchus said that much confusion arose. We heard the watchword going through the ranks, and[l] asked what[25] the watchword was.[m] They sought to learn these matters from Cyrus.[n] It was said that the maidens followed[o] the father[20] of Midas. It seems good to us to confer with you yourselves.[p] *We* were unable to persuade the cup-bearer to put the drug into the cup. We observed the dense array, and no longer[q] restrained ourselves, but exclaiming,[26] We see the men, we rushed upon them. We bought drugs and[r] gave them[40] to the cup-bearer. It was said that two companies perished. If the Greeks had followed[d] Tissaphernes, they would have perished. They made a league with the king.[29] Let the barbarians make a league with the Greeks.

Lesson XIV.

We have already seen the enemy, as many as[a] have come together. Having destroyed the man you have broken both the truce and your oath. Let the men *understand* that you, as many as[a] have seen[4] the king, have a great *opportunity*. When we saw[b] the enemy, we let the water into the plain, suspecting that the king had broken the truce. Cyrus has fallen, and Artapates has fallen upon him.

We know that *this man here* has suffered amusingly. We seemed[c] to you[d] likely to say[9] something marvelous. For know well that I should be afraid[10] to inflict punishment upon Tamos.[e] We have inflicted punishment upon the messenger, who says[f] that Prokles *has left* the heights. We stood and wept a long[g] time. Messengers were come[h] saying that Glus the (son) of Tamos had deserted us. We did not know[c] that Cyrus and Artapates were dead.[i] They said that they were descended from the Laconians. *You* had given up the citadel to the enemy.

We remember the freedom[j] which[22] we possessed.[c] They are worthy of the freedom[22] which we possess. It is said that everything has been done by you.[24] They have been clearly convicted of being[21] wicked and knowing nothing. The robbers have been cast into the Pyriphlegethon. If the fastenings are loosed,[k] everything has been done. They have come to be *wonderful* men, and think that they[m] are acquainted with everything. If he should both remem-

ber and wish to, he could not[n] give as much as[a] he promises.

We are prepared[o] for battle. They are deprived of all things. We were honored by those who had been honored[p] by Cyrus.[24] Those who were arrayed[p] in front of the king have been left alone. The Fate has not allotted to you whatever you do in life.[q] These will stand aloof, so that no *friends* will be left you. The sentinels have posted themselves in the way in front of the king. We had been left alone by all[r] our friends, notwithstanding[25] they had been honored by us. The six hundred have attacked and[s] conquered the king, who was approaching[t] as if prepared for battle.

Lesson XV.

But we seeing very few left about us were not induced to pursue. Seeing Cyrus conquering the part opposite him you were somewhat troubled. They were discovered to have died.[a] We have seized whom we could of the Greeks. Klearchus was ashamed before[s] gods and men to desert Cyrus. As soon as your armies have again assembled,[7] you will somehow attack us. If your tricks had benefited[b] you at all, you would not have been detected. We should be surrounded,[c] if we should withdraw the right wing from the river. The temple-robbers feared lest they should be torn asunder.[d] The Fates imposed upon us at our birth[s] what we must do.[f] *You* were appointed commanders of the cavalry. We were afraid[17] lest the *passes*[18] *of the mountains*

should be preoccupied. Let Lycius the son[14] of Polystratus be appointed *commander*[13] *of the cavalry.* The passes of the mountains having been preoccupied,[10] the Greeks were surrounded.

Having eaten more than enough we were choked. Risings of dust just like white clouds became visible.[g] The king's followers came off with[10] disadvantage. We were deliberating how we should come off.[h] They gave us the drugs by mistake. Let the dead of the Greeks *be buried.* The barbarians being astonished at the sight took to flight.[i] Reports prevailed, that you showed yourselves[j] the best of the captains. If we had come off with disadvantage, we should not have showed ourselves the best of the captains. It was said that you *had made a mistake* in going[l] to the diviner to consult[24] about the omens.

It is reported to us by a certain man that, if we go in, we shall be seized. We have been convicted, and shall be given up to Pharnabazus. But if any one go in,[m] he will suffer something there. Let him see whether we who have been convicted shall be punished justly. But if the barbarians, sent by the king, should bring me gold, what must I[n] do, or whom[29] must I thank? It is reported that, if those who are to be punished[o] go in, they will be seized.

Η ΑΜΦΙ ΚΟΥΝΑΞΑΝ ΜΑΧΗ.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν,[a] ἠνίκα Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,[b] προφαίνεται ἐλαύνων ἀνὰ κράτος ἱδροῦντι τῷ ἵππῳ, καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς[c] εἰς μάχην παρεσκευασμένος. 2. Ἔνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν[d] ἐπιπεσεῖσθαι. 3. Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς[e] τὴν ἑαυτοῦ τάξιν ἕκαστον.[f] 4. Ἔνθα δὴ σὺν πολλῇ σπουδῇ[g] καθίσταντο, Κλέαρχος[e] μὲν τὰ δεξιὰ τοῦ κέρατος[f] ἔχων πρὸς τῷ Εὐφράτῃ[7] ποταμῷ, Πρόξενος δὲ ἐχόμενος,[8] οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε[5, 9] τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς[10] μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον[11] ἔστησαν[h] ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ[12] Ἀριαῖός τε ὁ Κύρου ὕπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ οἱ ἱππεῖς[13] τούτου ὅσον ἑξακόσιοι ὡπλισμένοι θώραξι μὲν αὐτοὶ[14] καὶ παρα-

---

[a] Lesson 6, Note 11. [b] 5–16. [c] 14–37. [d] 11–23. [e] 10–9. [f] 8–5. [g] 13–3. [h] 13–20.

μηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου·[a] Κῦρος δὲ ψιλὴν[15] ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς[b] ταῖς κεφαλαῖς ἐν τῷ πολέμῳ[c] διακινδυνεύειν. 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.[16] 8. Καὶ ἤδη τε ἦν μέσον ἡμέρας,[d] καὶ οὔπω καταφανεῖς[16] ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη[e] ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη[f] λευκή, χρόνῳ[17] δὲ οὐ συχνῷ ὕστερον[18] ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ·[19] ὅτε δὲ ἐγγύτερον ἐγίγνοντο,[20] τάχα δὴ καὶ χαλκός τις[21] ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης[22] ἐλέγετο τούτων ἄρχειν· ἐχόμενοι[g] δὲ τούτων[23] γερροφόροι, ἐχόμενοι δὲ ὁπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν, Αἰγύπτιοι[24] δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι[24] δ' ἱππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ[g] ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον[h] τὸ ἔθνος ἐπορεύετο.[25] 10. Πρὸ δὲ αὐτῶν ἅρματα[26] διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα·[27] εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλώγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν[28] ὅτῳ[29] ἐντυγχάνοιεν· ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα[30] καὶ διακόψοντα. 11. Ὁ[31] μέντοι Κῦρος εἶπεν, ὅτε καλέσας[32] παρεκελεύετο τοῖς Ἕλλησι[i] τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο·[33] οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ[34] ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῇεσαν. 12. Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ

---

[a] 8–13. [b] 5–3. [c] 4–1, 2. [d] 6–7, 8, 9. [e] 3–12. [f] 5–2. [g] 8–11. [h] 8–36. [i] 8–8.

ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον[36] τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη·[36] κἂν τοῦτ', ἔφη,[37] νικῶμεν, πάνθ' ἡμῖν[a] πεποίηται.[38] 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον[39] στῖφος, καὶ ἀκούων Κύρου[40] ἔξω ὄντα[41] τοῦ Ἑλληνικοῦ εὐωνύμου[42] βασιλέα—τοσοῦτον γὰρ πλήθει περιῆν βασιλεύς, ὥστε μέσον τῶν ἑαυτοῦ ἔχων[43] τοῦ Κύρου εὐωνύμου ἔξω ἦν—ἀλλ' ὅμως ὁ Κλέαρχος[44] οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἑκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι[b] ὅπως καλῶς ἔχοι.[c] 14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῄει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ[d] μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἑκατέρωσε[45] ἀποβλέπων εἴς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς[46] συναντῆσαι, ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας[47] εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά.[e 48] 16. Ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων[f] ἰόντος, καὶ ἤρετο τίς[g] ὁ θόρυβος εἴη. Ὁ δὲ Κλέαρχος εἶπεν ὅτι[i] τὸ σύνθημα παρέρχεται δεύτερον[h] ἤδη. Καὶ ὃς[49] ἐθαύμασε τίς[i] παραγγέλλει, καὶ ἤρετο ὅ τι εἴη τὸ σύνθημα. Ὁ δ' ἀπεκρίνατο ὅτι[i] Ζεὺς σωτὴρ καὶ νίκη. 17. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ[50] δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὼ[51] φάλαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ προήρχοντο[52] ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων[53] ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο[j] δρόμῳ θεῖν· καὶ

---

[a] 14–24. [b] 12–29, 31. [c] 12–32. [d] 10–12. [e] 6–17. [f] 12–2, [g] 13–25. [h] 8–38. [i] 12–3. [j] 12–22.

ἅμα ἐφθέγξαντο πάντες οἱονπερ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.[a] Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις.[54] 19. Πρὶν[55] δὲ τόξευμα ἐξικνεῖσθαι[56] ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ[b] κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ[57] θεῖν δρόμῳ ἀλλ' ἐν τάξει ἕπεσθαι. 20. Τὰ δ' ἅρματα ἐφέροντο[c] τὰ μὲν[d] δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων.[e] Οἱ δ' ἐπεὶ προΐδοιεν, διίσταντο· ἔστι[58] δ' ὅστις[59] καὶ κατελήφθη ὥσπερ ἐν ἱπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ[60] τοῦτον[61] παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ[62] τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδείς οὐδέν,[f] πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο. 21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς[g] ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων[63] τάξιν ἐπεμελεῖτο ὅ τι ποιήσει[64] βασιλεύς· καὶ γὰρ ᾔδει αὐτὸν[65] ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν[66] ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι,[67] ἦν γὴ ἡ ἰσχὺς αὐτῶν[42] ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι[h] χρήζοιεν,[68] ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων[43] τῆς αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο[69] τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ[42] τεταγμένοις[70] ἔμπροσθεν, ἐπέκαμπτεν[71] ὡς εἰς κύκλωσιν.[72] 24. Ἔνθα δὴ Κῦρος δείσας[i] μὴ ὄπισθεν γενόμενος κατακόψῃ[73] τὸ Ἑλληνικὸν ἐλαύνει ἀντίος·[j] καὶ ἐμβαλὼν[k] σὺν τοῖς ἑξακοσίοις νικᾷ

---

[a] 9–18. [b] 8–15. [c] 8–9. [d] 8–10. [e] 8–11. [f] 13–7. [g] 15–1. [h] 12–17. [i] 12–21. [j] 5–11. [k] 5–12.

τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους,[14] καὶ ἀποκτεῖναι λέγεται αὐτὸς[a] τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ[b] διώκειν ὁρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.[15] 26. Σὺν τούτοις δὲ ὢν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο,[c] ἀλλ' εἰπών,[d] Τὸν ἄνδρα ὁρῶ, ἔφη ἐπ' αὐτόν, καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ[22] ἰᾶσθαι αὐτὸς[16] τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν[e] βιαίως. Καὶ ἐνταῦθα μαχόμενοι[17] καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει, παρ' ἐκείνῳ[f] γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα[g] εἶδε[h] Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μέν φασι βασιλέα κελεῦσαι[i] τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ'[j] ἑαυτὸν[k] ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τἆλλα ὥσπερ οἱ ἄριστοι Περσῶν·[l] ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

---

[a] 12–16. [b] 12–20. [c] 13–34. [d] 13–35. [e] 4–6. [f] 6–21.
[g] 14–5. [h] 14–6. [i] 12–17. [j] 12–23. [k] 12–24. [l] 9–34.

ΔΙΑΛΟΓΟΙ.

Πλούτων, ἢ κατὰ Μενίππου.

Κ. Οὐ φέρομεν,[a] ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν σοι μετάστησον,[b] ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον.

Π. Τί δ' ὑμᾶς δεινὸν ἐργάζεται,[1] ὁμόνεκρος ὤν;

Κ. Ἐπειδὰν ἡμεῖς οἰμώζομεν[2] καὶ στένομεν, ἐκείνων[3] μεμνημένοι τῶν ἄνω, Μίδας[4] μὲν οὑτοσὶ τοῦ[5] χρυσίου, Σαρδανάπαλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ τῶν θησαυρῶν, ἐπιγελᾷ καὶ ἐξονειδίζει, ἀνδράποδα[6] καὶ καθάρματα ἡμᾶς ἀποκαλῶν. Ἐνίοτε δὲ καὶ ᾄδων[7] ἐπιταράττει ἡμῶν τὰς οἰμωγάς. Καὶ ὅλως λυπηρός ἐστι.

Π. Τί[8] ταῦτά φασιν, ὦ Μένιππε;

Μ. Ἀληθῆ,[9] ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγενεῖς καὶ ὀλεθρίους ὄντας·[c] οἷς[10] οὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες[d] ἔτι μέμνηνται[e] καὶ περιέχονται τῶν[f] ἄνω. Χαίρω τοιγαροῦν ἀνιῶν[7] αὐτούς.

Π. Ἀλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερόμενοι.

Μ. Καὶ σὺ μωραίνεις,[11] ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς;

Π. Οὐδαμῶς· ἀλλ' οὐκ ἂν ἐθελήσαιμι[12] στασιάζειν[g] ὑμᾶς.

Μ. Καὶ μήν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσ-

---

[a] 6–23. [b] 12–18. [c] 9–23. [d] 14–19. [e] 14–12. [f] 14–20. [g] 7–5.

συρίων, οὕτω[13] *γινώσκετε, ὡς οὐδὲ παυσομένου μου·*[14] *ἔνθα γὰρ ἂν ἴητε,*[a] *ἀκολουθήσω, ἀνιῶν καὶ κατεπᾴδων καὶ καταγελῶν.*

Κ. Ταῦτα οὐχ ὕβρις ;

Μ. Οὔκ·[b] *ἀλλ' ἐκεῖνα*[c] *ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες. Τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφῃρημένοι.*

Κ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων.[15]

ΜΙ. Ὅσου μὲν ἐγὼ χρυσοῦ.

Σ. Ὅσης δ' ἐγὼ τρυφῆς.

Μ. Εὖγε, οὕτω ποιεῖτε.[16] *Ὀδύρεσθε μὲν ὑμεῖς· ἐγὼ δὲ τὸ*[17] *γνῶθι σαυτὸν*[18] *πολλάκις συνείρων ἐπᾴσομαι ὑμῖν· πρέποι*[19] *γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπᾳδόμενον.*[20]

Μενίππου καὶ Αἰακοῦ.

Μ. Πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιήγησαί μοι τὰ ἐν Ἅιδου[d] *πάντα.*

Α. Οὐ ῥᾴδιον,[e] *ὦ Μένιππε, ἅπαντα.*[1] *Ὅσα μέντοι κεφαλαιώδη,*[2] *μάνθανε· οὑτοσὶ*[f] *μὲν ὅτι Κέρβερός ἐστιν, οἶσθα· καὶ τὸν πορθμέα τοῦτον ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας ἐσιών.*

Μ. Οἶδα ταῦτα, καὶ σέ,[3] *ὅτι πυλωρεῖς· καὶ τὸν βασιλέα*[4] *εἶδον,*[g] *καὶ τὰς Ἐρινῦς· τοὺς δ' ἀνθρώπους μοι τοὺς πάλαι*[h] *δεῖξον, καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν.*

---

[a] 11–4. [b] 8–19. [c] 9–25. [d] 12–26. [e] 9–30. [f] 14–8. [g] 13–2. [h] 12–8.

Α. Οὗτος μὲν Ἀγαμέμνων, οὗτος δ' Ἀχιλλεύς, οὗτος δ' Ἰδομενεὺς πλησίον, ἔπειτα Ὀδυσσεύς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

Μ. Βαβαί, ὦ Ὅμηρε, οἷά σοι[a] τῶν ῥαψῳδιῶν τὰ κεφάλαια χαμαὶ ἐῤῥιπται ἄγνωστα καὶ ἄμορφα, κόνις[a] πάντα καὶ λῆρος πολύς, ἀμενηνὰ ὡς ἀληθῶς[7] κάρηνα. Οὗτος δέ, ὦ Αἰακέ, τίς ἐστι;

Α. Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, καὶ παρ' αὐτῷ Σαρδανάπαλος· ὁ[a] δ' ὑπὲρ τούτους Μίδας· ἐκεῖνος δὲ Ξέρξης.

Μ. Εἶτα σέ,[8] ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν[9] πλεῖν ἐπιθυμοῦντα; Οἷος δὲ καὶ ὁ Κροῖσός ἐστι! Τὸν Σαρδανάπαλον δέ, ὦ Αἰακέ, πατάξαι μοι κατὰ κόῤῥης ἐπίτρεψον.

Α. Μηδαμῶς· διαθρύψεις γὰρ αὐτοῦ[b] τὸ κρανίον γυναικεῖον ὄν.[10]

Μ. Οὐκοῦν ἀλλὰ προσπτύξομαί γε πάντως ἀνδρογύνῳ ὄντι.

Α. Βούλει σοι ἐπιδείξω[c] καὶ τοὺς σοφούς;

Μ. Νὴ Δία[11] *γε.*

Α. Πρῶτος οὑτός σοι[d] ὁ Πυθαγόρας ἐστί.

Μ. Χαῖρε, ὦ Εὔφορβε, ἢ Ἄπολλον, ἢ ὅ τι ἂν ἐθέλοις.[12]

Π. Νὴ καὶ σύ[13] *γε, ὦ Μένιππε.*

Μ. Οὐκ ἔτι χρυσοῦς ὁ μηρός ἐστί σοι;[14]

Π. Οὐ γάρ·[15] *ἀλλὰ φέρε ἴδω*[16] *εἴ τί σοι ἐδώδιμον ἡ πήρα ἔχει.*

Μ. Κυάμους, ὦ 'γαθέ·[17] *ὥστε οὐ τοῦτό σοι ἐδώδιμον.*[18]

Π. Διὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα. Ἔμα-

---

[a] 6–18. [b] 11–1. [c] 12–7. [d] 7–3, 4.

θον γὰρ ὡς οὐδὲν[10] ἴσον[20] κύαμοι καὶ κεφαλαὶ τοκήων[21] ἐνθάδε.

Α. Οὗτος δὲ Σύλων ὁ Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτοῖς Πιττακὸς καὶ οἱ ἄλλοι· ἑπτὰ[22] δὲ πάντες εἰσίν, ὡς ὁρᾷς.

Μ. Ἄλυποι οὗτοι, ὦ Αἰακέ, μόνοι καὶ φαιδροὶ τῶν ἄλλων.[23] Ὁ[24] δὲ σποδοῦ ἀνάπλεως ὥσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταίναις ὅλος[25] ἐξηνθηκώς,[26] τίς ἐστιν;

Α. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος· ἀπὸ τῆς Αἴτνης παρών.

Μ. Ὦ χαλκόπου[27] βέλτιστε, τί παθὼν[a] σαυτὸν ἐς τοὺς κρατῆρας ἐνέβαλες;

Ε. Μελαγχολία[28] τις, ὦ Μένιππε.

Μ. Οὐ μὰ[11] Δί', ἀλλὰ κενοδοξία, καὶ τῦφος, καὶ πολλὴ κόρυζα· ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπῖσιν[29] οὐκ ἀνάξιον[30] ὄντα. Πλὴν ἀλλ' οὐδέν[b] σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς.[c] Ὁ Σωκράτης δέ, ὦ Αἰακέ, ποῦ ποτε ἄρα[31] ἐστίν;

Α. Μετὰ Νέστορος καὶ Παλαμήδους[32] ἐκεῖνος ληρεῖ τὰ πολλά.[33]

Μ. Ὅμως ἐβουλόμην[34] ἰδεῖν αὐτόν, εἶπον ἐνθάδε ἐστίν.

Α. Ὁρᾷς τὸν φαλακρόν;

Μ. Ἅπαντες φαλακροί εἰσιν· ὥστε πάντων[35] ἂν εἴη[12] τοῦτο τὸ γνώρισμα.

Α. Τὸν σιμὸν λέγω.

Μ. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες.

Σ. Ἐμὲ ζητεῖς, ὦ Μένιππε;

Μ. Καὶ μάλα,[36] ὦ Σώκρατες.

Σ. Τί[37] τὰ ἐν Ἀθήναις;

Μ. Πολλοὶ τῶν νέων φιλοσοφεῖν[38] λέγουσι. Καὶ

---

[a] 13-9. [b] 12-13. [c] 15-8.

τάγε σχήματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι μάλα πολλοί.[39] Τὰ δ' ἄλλα ἑώρακας, οἶμαι, οἷος ἦκε παρὰ σὲ Ἀρίστιππος καὶ Πλάτων αὐτός· ὁ μὲν ἀποπνέων μύρου,[40] ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

Σ. Περὶ ἐμοῦ δὲ τί[a] φρονοῦσιν;

Μ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἶ τάγε τοιαῦτα·[41] πάντες γοῦν σε θαυμάσιον[b] ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι, καὶ ταῦτα[c] (δεῖ γάρ, οἶμαι, τἀληθὲς[d] λέγειν[e]) οὐδὲν εἰδότα.[f,42]

Σ. Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς· οἱ δὲ[43] εἰρωνείαν ᾤοντο τὸ πρᾶγμα[44] εἶναι.

Μ. Τίνες δὲ οὗτοί εἰσιν οἱ περὶ σέ;

Σ. Χαρμίδης, ὦ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τοῦ Κλεινίου.[45]

Μ. Εὖγε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σαυτοῦ τέχνην, καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.[46]

Σ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι;[g] ἀλλὰ πλησίον ἡμῶν[h] κατάκεισο, εἰ δοκεῖ.

Μ. Μὰ Δί',[47] ἐπὶ τὸν Κροῖσον γάρ, καὶ Σαρδανάπαλον ἄπειμι[i] πλησίον οἰκήσων[48] αὐτῶν. Ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι[49] οἰμωζόντων[49] ἀκούων.

Α. Κἀγὼ[j] ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ διαφυγών.[50] Τὰ πολλὰ[k] δ' ἐσαῦθις ὄψει, ὦ Μένιππε.

Μ. Ἄπιθι· καὶ ταυτὶ γὰρ[51] ἱκανά, ὦ Αἰακέ.

---

[a] 9–11. [b] 14–33. [c] 14–34. [d] 9–14. [e] 9–15. [f] 14–35. [g] 8–44. [h] 10–16. [i] 10–14. [j] 10–13. [k] 11–18.

Μίνωος καὶ Σωστράτου.

Μ. Ὁ μὲν ληστὴς οὑτοσὶ Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω·[1] ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω· ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς[2] ὑπὸ τῶν γυπῶν καὶ αὐτὸς[3] κειρέσθω τὸ ἧπαρ·[4] ὑμεῖς δὲ οἱ ἀγαθοί, ἅπιτε κατὰ τάχος ἐς τὸ Ἠλύσιον πεδίον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν[b] δίκαια[c] ἐποιεῖτε παρὰ[d] τὸν βίον.

Σ. Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

Μ. Νῦν ἀκούσω[4] αὖθις; οὐ γὰρ[5] ἐξελήλεγξαι, ὦ Σώστρατε, πονηρὸς ὢν[6] καὶ τοσούτους ἀπεκτονώς;

Σ. Ἐλήλεγμαι[6] μέν· ἀλλ' ὅρα, εἰ[f] καὶ δικαίως κολασθήσομαι.

Μ. Καὶ πάνυ,[7] εἴγε ἀποτίνειν τὴν ἀξίαν[g] δίκαιον.[8]

Σ. Ὅμως ἀπόκριναί[g] μοι, ὦ Μίνως· βραχὺ γάρ τι[h] ἐρήσομαί σε.

Μ. Λέγε, μὴ μακρὰ[i] μόνον, ὡς καὶ τοὺς ἄλλους διακρίνομεν[10] ἤδη.

Σ. Ὁπόσα[j] ἔπραττον ἐν τῷ βίῳ πότερα ἑκὼν ἔπραττον, ἢ ἐπεκέκλωστό[k] μοι ὑπὸ τῆς Μοίρας;

Μ. Ὑπὸ τῆς Μοίρας δηλαδή.

Σ. Οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες, καὶ οἱ πονηροὶ δοκοῦντες[11] ἡμεῖς ἐκείνῃ ὑπηρετοῦντες[12] ταῦτα δρῶμεν;

Μ. Ναί, τῇ Κλωθοῖ,[13] ἡ ἑκάστῳ ἐπέταξε γεννηθέντι[l] τὰ πρακτέα.

Σ. Εἰ τοίνυν ἀναγκασθείς τις ὑπ' ἄλλου φονεύσειέ τινα, οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ[14] βιαζομένῳ, οἷον

---

[a] 8–7. [b] 9–20. [c] 9–21. [d] 9–22. [e] 14–31. [f] 15–28. [g] 12–17. [h] 12–33. [i] 5–14. [j] 14–39. [k] 14–40. [l] 15–9.

δήμιος,[15] ἢ δορυφόρος, ὁ μὲν δικαστῇ πεισθείς, ὁ δὲ τυράννῳ, τίνα αἰτιάσῃ[a] τοῦ φόνου;[b]

Μ. Δῆλον ὡς τὸν δικαστήν,[16] ἢ τὸν τύραννον· ἐπεὶ οὐδὲ τὸ ξίφος[16] αὐτό· ὑπηρετεῖ γὰρ τοῦτο, ὄργανον ὂν πρὸς τὸν θυμὸν τῷ πρώτως παρασχόντι[17] τὴν αἰτίαν.

Σ. Εὖγε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παραδείγματι. Ἦν δέ τις, ἀποστείλαντος τοῦ δεσπότου,[c] ἥκῃ αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι[d] τὴν χάριν ἱστέον,[e] ἢ τίνα εὐεργέτην[f] ἀναγραπτέον;

Μ. Τὸν πέμψαντα,[18] ὦ Σώστρατε· διάκονος[19] γὰρ ὁ κομίσας ἦν.

Σ. Οὐκοῦν ὁρᾷς, ὅπως ἄδικα ποιῶν[20] φανῇ, εἰ κολάσεις μὲν ἡμᾶς[g] ὑπηρέτας γενομένους ὧν ἡ Κλωθὼ προσέταττε, τιμήσεις δὲ τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς;[21] οὐ γὰρ δὴ ἐκεῖνό[22] γε εἰπεῖν ἔχοι[23] τις ἄν, ὡς τὸ ἀντιλέγειν[24] δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις.[25]

Μ. Ὦ Σώστρατε, πολλὰ[19] ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἀλλὰ σὺ τοῦτο[h] ἀπολαύσεις τῆς ἐπερωτήσεως,[i] διότι οὐ λῃστὴς μόνον ἀλλὰ καὶ[j] σοφιστής τις εἶναι δοκεῖς. Ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. Ὅρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς ἐρωτᾶν[k] τὰ ὅμοια[l] διδάξῃς.[m]

---

[a] 12-39. [b] 12-40. [c] 15-29. [d] 15-30. [e] 15-31. [f] 15-32. [g] 8-28. [h] 11-2. [i] 11-3. [j] 6-4. [k] 12-4. [l] 12-5. [m] 12-6.

Ζηνοφάντου καὶ Καλλιδημίδου.

Ζ. Σὺ δέ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ[1] μὲν γὰρ ὅτι παράσιτος ὢν Δεινίου πλέον τοῦ ἱκανοῦ[a] ἐμφαγὼν[b] ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι.

Κ. Παρῆν, ὦ Ζηνόφαντες. Τὸ δ' ἐμὸν[2] παράδοξόν τι ἐγένετο· οἶσθα γὰρ καὶ σύ που Πτοιόδωρον τὸν γέροντα.

Ζ. Τὸν ἄτεκνον, τὸν πλούσιον,[3] ᾧ σε τὰ πολλὰ ᾖδειν συνόντα;

Κ. Ἐκεῖνον αὐτὸν[c] ἀεὶ ἐθεράπευον ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεσθαι.[4] Ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον[d] ἐπετείνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπίτομόν[e] τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον·[f] πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόον, ἐπειδὰν τάχιστα[g] ὁ Πτοιόδωρος αἰτήσῃ[h] πιεῖν—πίνει δ' ἐπιεικῶς—ζωρότερον[i] ἐμβαλόντα[i] ἐς κύλικα ἕτοιμον ἔχειν αὐτό, καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ τοῦτο ποιήσει,[5] ἐλεύθερον ἐπωσάμην[7] ἀφήσειν αὐτόν.

Ζ. Τί οὖν ἐγένετο; πάνυ γάρ τι παράδοξον ἐρεῖν[j] ἔοικας.

Κ. Ἐπεὶ τοίνυν λουσάμενοι[8] ἤκομεν, δύο ἤδη ὁ μειρακίσκος κύλικας ἑτοίμους[k] ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ[9] τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἑτέραν ἐμοί, σφαλείς,[1] οὐκ οἶδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ ἀφάρμακτον[10] ἐπέδωκεν. Εἶτα ὁ μὲν[11] ἔπινεν,[12] ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. Τί τοῦτο; γελᾷς, ὦ

---

[a] 13–5. [b] 13–6. [c] 7–9. [d] 8–41. [e] 5–6. [f] 13–8. [g] 13–36, [h] 13–37. [i] 13–39. [j] 14–9. [k] 5–8. [l] 15–22.

Ζηνόφαντες; καὶ μὴν οὐκ ἔδει[a] *γε ἑταίρῳ ἀνδρὶ*[b] *ἐπιγελᾶν.*

Ζ. Ἀστεῖα γάρ,[13] *ὦ Καλλιδημίδη, πέπονθας. Ὁ γέρων*[14] *δὲ τί πρὸς ταῦτα;*

Κ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον· εἶτα συνείς, οἶμαι, τὸ γεγενημένον[15] *ἐγέλα καὶ αὐτός, οἰά*[16] *γε ὁ οἰνοχόος εἴργασται.*[17]

Ζ. Πλὴν ἀλλ' οὐδὲ[18] *σὲ τὴν ἐπίτομον*[19] *ἐχρῆν*[20] *τραπέσθαι· ἦκε*[21] *γὰρ ἄν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ*[22] *βραδύτερον.*

---

[a] 9–16. [b] 9–17.

ΤΑ ΠΕΡΙ ΑΛΕΞΑΝΔΡΟΥ ΕΝ ΓΟΡΔΙΩΙ.

1. Ἀλέξανδρος δὲ ὡς ἐς Γόρδιον παρῆλθε,[a] πόθος λαμβάνει αὐτὸν ἀνελθόντα[b] ἐς τὴν ἄκραν, ἵνα καὶ τὰ βασίλεια ἦν[c] τὰ Γορδίου καὶ τοῦ παιδὸς αὐτοῦ Μίδου, τὴν ἅμαξαν ἰδεῖν τοῦ Γορδίου καὶ τοῦ ζυγοῦ τῆς ἁμάξης τὸν δεσμόν. 2. Λόγος δὲ περὶ τῆς ἁμάξης ἐκείνης παρὰ τοῖς προσχώροις πολὺς κατεῖχε,[1] Γόρδιον εἶναι τῶν πάλαι Φρυγῶν ἄνδρα πένητα, καὶ ὀλίγην εἶναι αὐτῷ γῆν ἐργάζεσθαι[d] καὶ ζεύγη βοῶν δύο· καὶ τῷ[2] μὲν ἀροτριᾶν, τῷ δὲ ἁμαξεύειν τὸν Γόρδιον. 3. Καί ποτε ἀροῦντος αὐτοῦ[3] ἐπιπτῆναι[4] ἐπὶ τὸν ζυγὸν ἀετὸν καὶ ἐπιμεῖναι ἕστε ἐπὶ βουλυτὸν καθήμενον· τὸν[5] δὲ ἐκπλαγέντα τῇ ὄψει ἰέναι κοινώσοντα[6] ὑπὲρ τοῦ θείου παρὰ τοὺς Τελμισσέας[6] τοὺς μάντεις· εἶναι[7] γὰρ τοὺς Τελμισσέας σοφοὺς τὰ θεῖα ἐξηγεῖσθαι,[8] καί σφισιν[9] ἀπὸ γένους[10] δεδόσθαι αὐτοῖς καὶ γυναιξὶ καὶ παισὶ τὴν μαντείαν. 4. Προσάγοντα[5] δὲ κώμῃ τινὶ τῶν Τελμισσέων ἐντυχεῖν παρθένῳ ὑδρευομένῃ, καὶ πρὸς ταύτην εἰπεῖν ὅπως οἱ τὸ τοῦ ἀετοῦ ἔσχε·[f] τὴν δέ—εἶναι γὰρ καὶ αὐτὴν[11] τοῦ μαντικοῦ γένους[12]— θύειν κελεῦσαι τῷ Διὶ τῷ βασιλεῖ ἐπανελθόντα[13] εἰς τὸν τόπον αὐτόν. Καί[14]—δεηθῆναι γὰρ αὐτῆς[15] Γόρδιον, τὴν θυσίαν ξυνεπισπομένην οἱ[g] αὐτὴν[16] ἐξηγήσασθαι—θῦσαί τε[17] ὅπως ἐκείνη ὑπετίθετο τὸν Γόρδιον, καὶ ξυγγενέσθαι ἐπὶ γάμῳ τῇ παιδί, καὶ γενέσθαι αὐτοῖν[18] παῖδα Μίδαν ὄνομα.[19] 5. Ἤδη τε ἄνδρα εἶναι τὸν Μίδαν καλὸν καὶ γενναῖον, καὶ ἐν τούτῳ στάσει

---

[a] 13–13. [b] 13–14. [c] 6–13. [d] 8–25. [e] 15–25. [f] 7–7. [g] 12–29.

πιέζεσθαι ἐν σφίσι[a] τοὺς Φρύγας, καὶ γενέσθαι αὐτοῖς χρησμὸν ὅτι ἅμαξα ἄξει[20] αὐτοῖς βασιλέα, καὶ ὅτι οὗτος αὐτοῖς καταπαύσει τὴν στάσιν. Ἔτι δὲ περὶ αὐτῶν τούτων βουλευομένοις ἐλθεῖν τὸν Μίδαν ὁμοῦ τῷ πατρὶ[b] καὶ τῇ μητρί, καὶ ἐπιστῆναι τῇ ἐκκλησίᾳ αὐτῇ[21] ἁμάξῃ. 6. Τοὺς δέ, ξυμβαλόντας τὸ μαντεῖον, τοῦτον ἐκεῖνον γνῶναι ὄντα[c] ὄντινα[d] ὁ θεὸς αὐτοῖς ἔφραζεν ὅτι ἄξει ἡ ἅμαξα· καὶ καταστῆσαι μὲν αὐτοὺς βασιλέα[e] τὸν Μίδαν, Μίδαν δὲ αὐτοῖς τὴν στάσιν καταπαῦσαι, καὶ τὴν ἅμαξαν τοῦ πατρὸς ἐν τῇ ἄκρᾳ[22] ἀναθεῖναι χαριστήρια τῷ Διὶ[f] τῷ βασιλεῖ ἐπὶ τοῦ ἀετοῦ τῇ πομπῇ. Πρὸς δὲ δὴ τούτοις καὶ τόδε περὶ τῆς ἁμάξης ἐμυθεύετο, ὅστις λύσειε[g] τοῦ ζυγοῦ τῆς ἁμάξης τὸν δεσμόν,[23] τοῦτον χρῆναι ἄρξαι[h] τῆς Ἀσίας.[i] 7. Ἦν δὲ ὁ δεσμὸς ἐκ φλοιοῦ κρανέας, καὶ τούτου οὔτε τέλος οὔτε ἀρχὴ ἐφαίνετο. Ἀλέξανδρος δὲ ὡς ἀπόρως μὲν εἶχεν ἐξευρεῖν[24] λύσιν τοῦ δεσμοῦ, ἄλυτον[25] δὲ περιδεῖν οὐκ ἤθελε, μή τινα καὶ τοῦτο[26] ἐς τοὺς πολλοὺς κίνησιν ἐργάσηται,[27] οἱ μὲν λέγουσιν ὅτι παίσας τῷ ξίφει διέκοψε τὸν δεσμὸν καὶ λελύσθαι[j] ἔφη· Ἀριστόβουλος δὲ λέγει ἐξελόντα[28] τὸν ἔστορα τοῦ ῥυμοῦ—ὃς ἦν τύλος διαβεβλημένος διὰ τοῦ ῥυμοῦ διαμπάξ, ξυνέχων τὸν δεσμόν—ἐξελκύσαι ἔξω τοῦ ῥυμοῦ τὸν ζυγόν. 8. Ὅπως μὲν δὴ ἐπράχθη τὰ ἀμφὶ τῷ δεσμῷ[29] τούτῳ Ἀλεξάνδρῳ[30] οὐκ ἔχω ἰσχυρίσασθαι. Ἀπηλλάγη δ' οὖν[31] ἀπὸ τῆς ἁμάξης αὐτός τε καὶ οἱ ἀμφ' αὐτὸν ὡς[32] τοῦ λογίου τοῦ ἐπὶ τῇ λύσει τοῦ δεσμοῦ ξυμβεβηκότος.[33] Καὶ γὰρ καὶ[34] τῆς νυκτὸς ἐκείνης βρονταί τε καὶ σέλας ἐξ οὐρανοῦ ἐπεσήμηναν[k] καὶ ἐπὶ τούτοις ἔθυε τῇ ὑστεραίᾳ Ἀλέξανδρος τοῖς φήνασι[l] θεοῖς τά τε σημεῖα καὶ τοῦ δεσμοῦ τὴν λύσιν.

---

[a] 8–22. [b] 8–12. [c] 11–5. [d] 11–6. [e] 12–19. [f] 10–2, [g] 12–34. [h] 12–35. [i] 12–36. [j] 14–32. [k] 12–11. [l] 12–12.

NOTES.

CORRECTIONS AND ADDITIONS.

Page 42, line 8, *insert* οἶονται *after* θαυμασιον.
" 43 " 23, *read* ἢ *for* ἡ.
" 45 " 17, *read* ἐπωμοσάμην *for* ἐπωσάμην.
" 56 " 3, *insert* (see however 125) *after* χρυσοῦς.
" 63 " 21, *read:* All the *aorist* participles, &c.
" 68 " 24 & 25 *read* τίνα *for* "noun εὐεργέτην."

VOCABULARY.

Αἰγύπτιος,-ου, ὁ, *an Egyptian.* Fr. Αἴγυπτος.
Ἀσία,-ας, ἡ, *Asia.*
μήν, μηνός, ὁ, 172, *a* month. Lat. mensis.

Make an expedition—ἀναβαίνω.

NOTES AND REFERENCES.

LESSON I.

Grammar Lessons—

1. The Alphabet, 5, R. a, 6, R. c.
2. Vowels, 7—10, Diphthongs, 11—13.
3. Breathings, 14, 15, Consonants, 16—22.
4. Syllables, 81—85, Quantity, 86—88.
5. Accent, 89—101, 101—112, Punctuation, 113.
6. Verbs, 260—268.
7. Present System, Active, of λύω, 270, Elements of the Verb, 306—310, 313.
8. Stem and Changes of the Stem, 324—333.
9. Connecting Vowels and Mode-Signs, 346—348, 352. Endings of the Active Voice, 354—359, 361, 362. Accent, 365. The Tenses, 695, 696.

Model for Parsing a Verb in the Present System.

λέγω is a primitive verb of the 1st class, uncompounded, stem (or root, 265), λεγ-: principal parts, λέγω, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην: present system, indicative active: synopsis of the system, λέγω, ἔλεγον, λέγω, λέγοιμι, λέγε, λέγειν, λέγων: present tense: inflection, λέγω, λέγεις, λέγει; λέγετον, λέγετον; λέγομεν, λέγετε, λέγουσι: formation, λεγ- stem, ε connecting vowel, -μι personal ending, -μι dropped, and ο protracted to ω: singular number, first person, agreeing with the pronoun ἐγώ (230) understood (504, a.): *Rule*, A finite verb agrees with its subject nominative in number and person (497, a.).

☞ The scholar should accustom himself, from the beginning, to refer freely to the *Indexes* of the Grammar.

Greek Exercise.—[1] 719. [2] 723: formation, λέγ-ε-θι, 361, 1. [3] Why not χαίρε? 94, c. [4] formation, λέγ-ε-τι. [5] 65, e. [6] 41. [7] formation,

μαραίν-ε-σι, *σ* and *ι* transposed, 58, 1, R. a. [8] 832, 834. [9] 80, c. [10] 78, 79: formation, *λέγ-ο-ντι-ν*, 62, 5; 362, 2. [11] 47, R. a. [12] 728, 2: formation, *ἡκ-η-τι*, see *Note* 4. [13] 730, 4. [14] This form is common to what two moods and tenses? Notice also *οἰμώζετε* and *γινώσκετε*, above. [15] This form is common to what two numbers and persons? formation, accordingly, either *ἐ-πρατ-ο-μ*, 77, or *ἐ-πρατ-ο-ντ*, 74, 75. Compare Latin *ageba-m*, *ageba-nt*. [16] formation, *ἐ-θυ-ε-τ*. [17] 308, R. a; 711. [18] 80 a. [19] This form is common to what tenses?

English Exercise.—☞ Figures in the text refer to notes on the Greek.—[a] 504, a. [b] 504, b, c. [c] 517. [d] 698 ff. [e] 764, a. [f] 764, b.

Lesson II.

Grammar Lessons—

1. Nouns, 114—122, Subject, Predicate, &c., 485, 486.
2. First Declension, 123—136.

☞ The letters ff. (— the following) call attention to remarks in the fine print following the more conspicuous portion of the article referred to.

Greek Exercise.—[1] 526, a, b; here *generic*. [2] 530, a, ff. [3] 853, 855. [4] 544. [5] 605: on *προσάγουσιν*, see 684, a. [6] 531, 532, 534. [7] What is the quantity of the ultima, as indicated by the accent? 130, *last part*. For *Περσῶν*, see 557, 558, f; 564. [8] Why not accented *πάρειχεν*; 368, b: formation, *παρα-ε-σεχ-ε-τ-(ν)*, *σ* dropped, 312, R. a. [9] 617. [10] 527, d. [11] 730, 4. [12] 720, a, [13] 728, 2.

English Exercise.—[a] 594, 595, a. [b] 544, b. [c] 521. [d] 544, a.

Lesson III.

Grammar Lessons—

1. The Voices, 684—694.
2. Present System, Middle, of *λύω*, 270. Endings of the Middle, 355, 358, 359, 360, 363.

☞ The scholar should learn to distinguish the different uses of the middle voice.

Greek Exercise.—[1] 529, a. [2] 773. [3] 762, 763. [4] 494, a. [5] 764, b.

[8] formation, *βούλ-ε-σαι*, 64; 363, R. a; 413, c. [7] 720, c; 828, a. [8] 833. [9] 720, b. [10] 583. [11] 492, f; 496: translate, "things above." [12] 530, b., δείλη is predicate, see 494. [13] 777. [14] 581, a. [15] 693. [16] 602, 1. [17] 606, 607.

English Exercise.—[a] 544, a. [b] 834. [c] See L. II. N. 6.

Lesson IV.

Grammar Lesson—

Second Declension, 138—143, 146—150.

Greek Exercise.—[1] 526, b; 529. [2] 613, ff. [3] 617. [4] 543, a, b. [5] 558, e; 563. Notice the position of the attributives, and compare 531. [6] Compare 551 with 657, a. [7] 595, a. [8] Is the preposition necessary? 612, a. [9] 70, 100. [10] Ἵπποι understood; 509, a; 533. [11] 855, a. [12] 595, b. [13] 564. [14] 774, 776. [15] 527, d. [16] 509, β.

English Exercise.—[a] That is, "Hail ye." [b] 617, 618. [c] Literally, "of the yokes of the wagons." See *Note* 5. [d] 693. [e] See L. III., *Notes* 8 and 9. [f] 723, a. [g] 730, 4.

Lesson V.

Grammar Lesson—

Adjectives of the Vowel Declension, 207—210, Syntax of the Adjective, 487, 488, 498.

Greek Exercise.—[1] 850, 3. [2] 819. [3] 535, b. [4] 509, b. [5] 527, d. [6] How can you tell at sight that this is an adjective of two endings? [7] Compare 551 with 642. [8] 496, 810. [9] 496. [10] 613. [11] 488, b. [12] 685. [13] 499, 500, c. [14] 552, a: supply λέγε. [15] 68, R. a. [16] 559, a: supply εἷς (one): translate, "one of Cyrus's faithful attendants."

English Exercise.—[a] 608. [b] 538, e, 595, b: make ἄλλος agree with the substantive. [c] 825, b. [d] 532.

Lesson VI.

Grammar Lessons—

1. Εἰμί, 406, 1; 490, a; -μι forms, 399, 400, 1.
2. Write in parallel columns, for comparison, the forms of εἰμί, and the formation of each. 406, R. a.
3. The Intensive and Demonstrative Pronouns, 234, 239—242; 538, a, b, 668, 669, 678—680.

Greek Exercise.—[1] 105, c, 107, 108. [2] 777. [3] 540. [4] 857, ff. [4] 728, 2. [6] 492, f, 532. [7] 494. [8] 530, b. [9] 559, a. [10] Why not πάρης? 368, b. [11] 685. [12] 101, R. a. [13] 514, e, 515. [14] 535. [15] 776. αὐτόν omitted object of ἐκέλευεν. [16] 733. [17] Supply ἦν or εἴη, 508, a; 731, a; 734, 735, 736: for the singular, see *Note* 13. [18] 509, b: see however, 524. The article seems here to retain somewhat of its original demonstrative force. [19] 511, h. [20] αὐτός here agrees with the omitted subject, 669, b. [21] ἐκεῖνος is more *distinctive* than αὐτός, 679, b. [22] 731, 5; 736. [23] equivalent to "we cannot endure"—we do not, *because* we cannot. [24] 508, a. [25] 492, c, 762, 785, 788, a; 602, 1. The present middle participles are declined like ἀγαθός, 207.

English Exercise.—[a] 595, c. [b] 735, a. [c] 682, 825, b. [d] Put the verb first, and see *Note* 19. [e] δέ, which never stands first. See 616. [f] 496. [g] 745, 1.

Lesson VII.

Grammar Lesson—

The Personal, Reflexive, Reciprocal and Possessive Pronouns, 230—232, 235—238, 667, 668, 670, 675.

☞ *I, we, you*, italicized, are emphatic, and to be expressed in Greek.

Greek Exercise.—[1] 499, 500, c. [2] 602, 1, 605. [3] translate: "here is Pythagoras for you." [4] 599. [5] 764, b: the infinitive precedes its subject for *emphasis*. [6] 496. [7] 684, a: translate: "how the affair of the eagle befalls him." [8] 669, b: agrees with ὑμεῖς understood. [9] translate: "that very (man)." [10] 538, a, ff. [11] 673. [12] "the part)." See *Note* 6. [13] 72. [14] 521. [15] 552, a. [16] supply χρόνῳ. [17] 511, h. See L. VI, N. 19. [18] 538, c. [19] 573, 579, 581.

English Exercise.—[a] 675, a; 538, a, ff. [b] 527, d. [c] not enclitic, 232. [d] literally, "the servants of you." [e] acc. with πρός, or 595, a. [f] 825, b. [g] 671, a; 602, 1. [h] The expression may be rendered more or less emphatic by the retention or omission of ὑμεῖς with αὐτοί. [i] Αὐτοῖς ἡμῖν, or ἡμῖν αὐτοῖς, with more or less emphasis, 673, ff. [j] See *Note* 9. [k] In English, as in Greek, the personal pronoun often stands for the reflexive. [l] 609. [m] Translate both ways, 675, a. [n] 613, ff. [o] literally, "himself."

LESSON VIII.

Grammar Lessons—

1. Consonant changes, 47—50, 53, 55, 58—62, 64, 66.
2. The Third Declension, 151—155, 160, 195, 196.
3. The Paradigms, I, II; 163, 165, 169, 171.
4. Paradigms, III, IV; 172, 173, 174, 176, 178, 181.
5. Paradigms, V, VI, VII, 185, 186, 189, 190, 193.
6. Paradigms, 211, 212, 214 (*λύων, λύσας, χαρίεις*), 217, 219, 255.
7. Decline, with rules for consonant changes in annexing the case endings (154—159) to the stem.

I. Like *φύλαξ—θώραξ, κύλιξ.*
" *φλέψ—γύψ* (*γυπ*).
" *σάλπιγξ—φάλαγξ.*
" *θρίξ—Φρύξ* (*Φρυγ*).
II. A. " *σῶμα—στράτευμα, ἅρμα, κτῆμα, ἐνθύμημα, σύνθημα, πρᾶγμα.*
B. " *θής—νύξ* (*νυκτ*), *Πίγρης* (sing.), *πένης* (adj. 218).
" *ἐλπίς—ἀσπίς, παῖς* (*αι* throughout, 158, Exc. d, 160, c).
" *γέρων—θεράπων, ἄρχων.*
III. " *ποιμήν—Ἕλλην* (*η* throughout).
" *αἰών—Πλούτων* (sing.).
" *μείζων—ἡδίων*, from *ἡδύς*, 222.
IV. A. " *γένος—κράνος, ἔθνος, πλῆθος, κράτος, ζεῦγος.*
" *εὐγενής—Σωκράτης* (sing. 179, 198).
" *Περικλῆς*, 180—*Ἐμπεδοκλῆς.*
B. " *κρέας—σέλας* (pl. rare).
V. " *πόλις—ὕβρις, τάξις, στάσις, μάντις.*
VI. " *βασιλεύς—ἑρμηνεύς, Τελμισσεύς.*
VII. " *πειθώ—Κλωθώ.*
II., B. " *λύων—παίων, ἀποθνήσκων*, and other participles in *-ων.*
" *λύσας—πᾶς*, 160, b, 161.
IV., A. " *ἀληθής—καταφανής, πλήρης*, 177.
V. " *ἡδύς—ἥμισυς*, (*ἡμίσεως* gen. masc. and neut.) 187, a.

8. Contract Substantives and Adjectives, 144, 208.
   Other Adjectives, 209, 210; see 146, 149.
   Decline—like *ἀργυροῦς, χρυσοῦς*; like *Ἕλεως, ἁπλόος*.
9. Comparison of Adjectives, 220—224.
   Decline—like *ἀγαθός*—all comparatives in *-ος*, and all superlatives.
10. The Relative, Interrogative, and Indefinite Pronouns, 243, 244.

Greek Exercise.—[1] 607. [2] 550, b. [3] 517. [4] 535, b. See L. V, N. 6. [5] 559, d. [6] 788, a. [7] 549, a. [8] 595, b. [9] 515. The plural is used on account of the *twofold division* of the subject by the following *τὰ μέν . . . τὰ δέ*. Compare 514, e. [10] 500, b, 525, a. [11] 579, a, 584, f. [12] 602, b. [13] 579, b, 589. [14] 632, d. [15] 632, c. [16] 591. [17] 511, a. [18] 80, a. [19] 104, a. [20] pred. 773. [21] See L. VII, N. 16. [22] 671, a. Why does the enclitic retain the accent? 232. [23] 559. [24] 598, a. [25] 765. [26] 560. [27] 789, f. [28] 807, 809, 810: *ὧν—ἐκείνων ἕ*. [29] 108, 2. [30] "*even* women," &c., 500 b. Learn from 202, ff, the declension of the irregular *γυνή, δόρυ, Ζεύς, κύων, χείρ*. [31] See L. VI, N. 23. [32] after *λέγειν*. [33] *καί* is often used to connect *πολλοί* with another adjective, where in English no conjunction is needed. So in Latin, *et* after *multi*. [34] 584, b. [35] 96. [36] 538, ff. [37] 744, 748. [38] 552, a. [39] 492, f. [40] 493, a: supply *τόπῳ*. [41] "to the greatest length." 222, D. [42] 244, R. a, 682. [43] 175, a. [44] 722, a, 752: "could I do" (if I should wish). [45] 59.

English Exercise.—[a] literally, "had the shield wooden." See *Note* 4. [b] 608. [c] *παρά* with acc., 617. [d] 518. [e] 611. [f] literally, "that two oxen were to Gordius:" 598. [g] Or, "himself the fourth," 669, ff. [h] 520, a, but see 512, b. [i] 574, b, ff. [j] 746. [k] 536. [l] 789, c. [m] 589. [n] literally, "those about Cyrus more faithful." [o] 660.

LESSON IX.

Grammar Lessons—

1. Contraction of Vowels and Contract Verbs, 32—36, 88, f, 98, 370, 371.
2. Present System, Active and Middle, of τιμάω, 279.
3. *The same* of φιλέω, 280.
4. *The same* of δηλόω, 281.
5. The participles τιμῶν, φιλῶν, δηλῶν, 215, in both the uncontracted and contracted forms.

☞ Observe carefully the laws of *contraction* and *accent* in these paradigms. In parsing, give both the uncontracted and the contracted forms, at least for the present.

Greek Exercise.—[1] formation, ὁρά-ο-μι.· [2] formation, ὁρά-ε-σι, see L. I, N. 7. [3] formation, νικά-ε-τι. [4] See L. VII, *Notes* 12 and 13. [5] "the like," i. e. "like questions:" 496, 546, 547, c. [6] formation, ἐ-βόα-ε-τ. [7] formation, ἐ-βόα-ο-ντ. [8] How do you know the quantity of the ultima? [9] formation, ἔ-ζα-ε-τ. [10] emphatic, 111, a, b, 232. [11] 546. [12] formation, φρονέ-ο-ντι-(ν), see L. I, N. 10. [13] Synopsis of the impersonal, δεῖ, ἔδει, δέῃ, δέοι, δεῖν, δέον, 494, a. [14] 68, 496: "the truth:" the neuter adjective with the article often stands as an abstract noun. [15] 764, b, ff. [16] 703. [17] 500, a, ff. [18] "began to run," "the *inceptive* imperfect," 702. Why not ἔθουν? [19] 72. [20] for ἐκεῖνον ἅ: see L. VIII, N. 28: 813. [21] δίκαια ἐποιεῖτε, "you did right:" see *Note* 5. [22] Compare 550, a, with 648, b. The preposition gives additional force to the idea of duration. [23] 789, c. [24] 608. [25] Could ταῦτα be substituted for ἐκεῖνα? 679, a, b, ff. [26] 775. [27] 605. [28] 607, a. [29] 228. Instead of ἀγαθῶς, 225, the positive in use is εὖ. [30] 508, a: neuter, because an infinitive is subject, 493, c. [31] 660, c: εἶναι omitted, 768. [32] neuter. 580, a. [33] 99. [34] 530, a, ff.

English Exercise.—[a] literally, "beyond." [b] i. e. opposite. See *Note* 4. [c] 511, a. b. [d] 833. [e] See L. VIII, N. 37. [f] 789, f. [g] literally, "sweating." [h] literally, "insolence." [i] 788, a, and 789, c. [j] literally, "less than as against": see *Note* 31. [k] Translate both by the participle, 789, c, and a clause with γάρ.

LESSON X.

Grammar Lessons—

1. -μι Forms, 399, 403, 336, 348.—Review of Personal Endings, 355, 358, 359, 360.
2. Present System, Active and Middle, of τίθημι, 297.
3. *The same* of ἵημι, 403, 1.
4. *The same* of δίδωμι, 298.
5. *The same* of ἵστημι, 299.
6. *The same* of δείκνυμι, 300.
7. *The same* of φημί, 404, 2, R. a, εἶμι and κεῖμαι, 405, 1, 2.
8. The participles τιθείς and ἰείς (like λυθείς), διδούς, δεικνύς, ἱστάς (like λύσας), 214; 120, 267, d; 156, b, 158, R. f; 49.
9. The peculiarities of the -μι formation, 400, 401.
10. Write ἵημι and εἶμι, indicating by hyphens the elements of the forms throughout.

Greek Exercise.—[1] 500, c. [2] 595, d. [3] 605. [4] 764, b.; translate, "shooting." [5] 495: supply τὰ τοξεύματα. [6] 509, b, a: 550, 552, ff. [7] 567. [8] Why not ἀνίστασι? [9] 608. So in Latin *cum* is found joined with an ablative of manner. [10] Express this sentence in the *oratio obliqua*, 733. [11] indirect exclamation, 735, 815, a: εὔηθες, 179: see L. IX, N. 30. What is the subject of ἐστίν? the object of ἐπιδείκνυσιν? [12] See L. VIII, N. 40. [13] Not κφγώ, 68, R. a. [14] 699, a. [15] 544, d. [16] 589.

English Exercise.—[a] 837. [b] See L. VIII, N. 37. [c] 675, a. [d] 734, c: the English *imperfect* must be translated by the Greek *present* if *cotemporaneous* with the action expressed by the *leading* verb. So in Latin. [e] How would the Greek read, if we make "seemed" the principal verb? [f] 595, a. [g] 553.

LESSON XI.

Grammar Lessons—

1. Tense Signs, 344, 345. The Future System, 372—379, 412.
2. The Future System of Pure Verbs, 271, 285—287, 289.
3. *The same* of Mute Verbs, 292—295, with rules for consonant changes, 47.
4. *The same* of Liquid Verbs, 282, 290.—The Contract Future of Pure and Mute Verbs, 288, 296.
5. Verbal Adjectives in -τέος, 261, R. c, 398, 804—806.

Greek Exercise.—[1] 538, a, ff. [2] 547, c. [3] 574, d. [4] 757—759. [5] "as being": 796, 799, 802: *ἐκεῖνον* is predicate. [6] 246, 110, 681, b. *ἕξει* for *ἕξοι*, 734, b. [7] 745. [8] predicate adjective, 498. See 556. [9] fr. *ἀφίημι*. [10] dependent on *ἡμιόλιον*, 585, i: *οὗ—ἐκείνου ὄν*, 810. [11] dependent on *λόγος*, 767: *λόγος κατεῖχε—ἐλέγετο*: for *κοινόσοντα*, see 789, d. [12] fr. *ἐλαύνω*, 375, 684, a. [13] 843. [14] *εἶναι* omitted: the object is supplied by the clause *ὅπως—μενοῦμεν*. [15] 228. [16] 756. [17] 508, a, ff. [18] "the most part," 528, a. [19] 363, R. a. [20] 113, R. a, 547, c: *ὅ τι—ἐκεῖνο ὅ τι*, 810, 811. [21] See *Note* 4 and L. IX, N. 13. [22] fr. *πάσχω*: formation, *πένθ-σ-ο-μαι*, 49. [23] Why does not the enclitic lose its accent? [24] fr. *ἐκπίπτω*, 377: subject *αὐτόν* understood. [25] Compare 613 with 620, b. [26] formation, *μαχε-σ-ό-μενο-ν*, 331, ff, 374: 789, d. [27] 789, e. [28] 575. [29] formation, *στανιδ-σε-ε-τι*, 376. [30] 552, a. [31] "(any place) whence," 811, a, 810. [32] 710, c, formation, *ἐπι-στιτδ-σε-ο-μεθα*, 376. [33] The participle with the article is equivalent to a relative clause. [34] *οὐδείς*— an emphatic *οὐκ*. So in Latin, *nullus* for *non*. See 848, a. [35] fr. *ἴσομαι* (for *ἴ(σ)-σ-ο-μαι*), fut. of *εἰμί*: translate, "there will be no one to guide us." [36] formation, *ἀπο-λάβ-σ-ο-ντας*, fr. *ἀπολαμβάνω*. [37] fr. *ἐκπίθημι*.

English Exercise.—[a] 736: fut. 718. [b] translate both ways, 733, 736; 773, b. [c] 505, b. [d] 735. [e] 699, a. [f] 789, d. [g] 788, a. [h] 509, b, 613. [i] See L. IX, *Notes* 19, 20, 21. [k] 747. [l] literally, "he who will suffer, &c., will not be." See *Notes* 33, 34, and 35.

LESSON XII.

Grammar Lessons—

1. Review: Augment, 307—310; Tense Signs, 344, 345; The Tenses, 695, 696, 705.
2. The First Aorist System, 380—382, 402. Lengthening of Vowels, 335, 337; Connecting Vowels, 349; Endings, 364; Accent, 367, b, R. e.
3. The First Aorist System of Pure Verbs, 272, 285—289.
4. *The same* of Mute Verbs, 293—296, with rules for consonant changes, 47.
5. *The same* of Liquid Verbs, 283, 290.
6. The participles *φήνας*, *δείσας*, *ὁρμήσας*, (like *λύσας*, 214) with rules for consonant changes in annexing the case endings to the stem. See L. VIII.

Greek Exercise.—[1] 576, and a. [2] 96, 186. [3] What other word might be used? 682. [4] Why not *ἐρωτῶν*? 371, a. [5] See L. IX, N. 5. [6] 716, a, 743, b; formation, *διδάχ-σ-η-σι*, see L. I, N. 7. [7] See L. III, *Notes* 6 and 7. [8] 533: compare 500, d. [9] 764, b. [10] 717. [11] See L. VIII, N. 17. [12] "who had showed." In Greek as in Latin, *the participle* is very frequently used where in English we should use a *distinct clause*. [13] 552, a: see L. XI, N. 34. [14] fr. *ὀνίνημι*. [15] What other form with different accent? 367, R. e. [16] 669, b, 674. [17] Distinguish the form by the accent. [18] 416. 1, a. [19] 556. [20] 778—780. [21] 717, a. [22] 691. [23] 508, b. [24] object: 688, a. [25] 689. [26] limiting *οἵκῳ* understood, 509, *β*. [27] 371, b. [28] 575: but see 582. [29] 668, 671. [30] 776. [31] 736: synopsis of the impersonal, *μέλει, ἔμελε, μέλῃ, μέλοι, μελέτω, μέλειν, μέλον*; translate, "that he would take care." [32] 739, 684, a. [33] 546, 553, 683, ff. translate, "for I will ask you a pretty short question." See 547, c. [34] 736, 737: the direct form would be *ὅστις ἂν λέσῃ*, 757, 760, a. [35] 708, 764, b, ff: *τοῦτον* is subject. [36] 581, a. [37] 760, 759. [38] *ἃ—ἐκεῖνα ἅ*. See L. VIII, N. 28. *ἅ* is not governed by *δέομαι* (which would require *ὧν*. See *Note* 28), but by *διαπράξασθαι* understood. [39] future: the optative in the condition is a less animated form of expression for the more regular subjunctive, 747. [40] 577, b.

English Exercise.—[a] 736. [b] literally, "having struck, they cut," &c. See *Notes* 10 and 12. [c] 595, a. [d] "literally, with the shields." [e] 748. [f] 505, b. [g] literally, "for to pursue." See *Note* 20. [h] 743. [i] 746. [j] literally, "in the abode of H." See *Note* 26. [k] oratio recta: see *Note* 34. [l] see L. IV, N. c. [m] 679. [n] aor. inf. [o] 757.

Lesson XIII.

Grammar Lessons—

1. The Second Aorist System, 383, Variation of Vowels, 334, a, Connecting Vowels, 352, d. Accent, 366, 367, a. The Paradigm, 276.
2. Review; Peculiarities of *-μι* forms, 399, 400, 401.
3. The Paradigms of *-μι* forms, 301—304, 403, 1.
4. *-μι* forms belonging to verbs in *ω*, 408, 1, 3, 8, 11, 14, 15, 16.

Greek Exercise.—[1] fr. *ἀποθνήσκω*. [2] see *δράω*: formation, *ἐ-(ϝ)ιδ-σ-μι*, 22 D. [3] formation, *ἐ-σ(ε)χ-ε-ν*, 339, 384. [4] 39, R, a. [5] 660: translate, "more than enough:" *τὸ ἱκανόν*—"sufficiency." See L. IX, N.

14. [6]see *ἐνεσθίω*. [7]547, c, 843. [8]Why not *ἔξεστρον*? [9]789, c: translate, "what possessed you to throw," &c. [10]384. [11]367, d. [12]fr. *λαμβάνω*. [13]706: fr. *παρέρχομαι*, 384. [14]grammatically agreeing with *αὐτόν* object of *λαμβάνει*; logically with *αὐτόν* subject of *ἰδεῖν*, omitted by 776. See 726: translate, "a desire seizes him to go up, &c., and see." [15]842. Instead of the direct, "we will not go," the conclusion is thrown into the form of the oratio obliqua, *ἰέναι*, 751, 773, b. [16]for *σφίσι*, 669, 671. [17]747: the form of the oratio recta. Observe that *εἰ μή τις δώσοι* would be more appropriate to the orat. obl. dependent on a *past* tense, 734, b, 736. [18]equivalent to the adv. *πρότερον*. [19]dat. pl. of partic. [20]Is this from *ἔστησα* or *ἔστην*? 416, 1. [21]formation, 401, b. [22]564. [23]843. [24]722, a, 748, 752. [25]*τίς* for *ὅττις*, 682. [26]formation, 450, 8, a. [27]731, a, 734, b. What is the form appropriate to the orat. obl.? [28]fr. *πυνθάνομαι*. [29]602, 1, 605. [30]384. [31]What is the difference between *αἰσθέσθαι* and *αἰσθάσθαι*? [32]796, 799. [33]763. [34]fr. *ἀνέχομαι*, double augment, 314. [35]717, a. [36]properly belonging to *ἐπιδοῦναι*, 821. [37]757, 760, a: the form appropriate to the orat. obl. would be *ἐπειδὴ αἰτήσειε*: see *Note* 17. [38]fr. *πίνω*. [39]See *Note* 14. [40]505, b. [41]object of *κατεθέμεθα*.

English Exercise.—[a]716, a. [b]literally, "having suffered what did they eat, &c.": see *Note* 9. [c]*ἐπί*. [d]746. [e]See L. XII, N. b. [f]literally, "into their hands." [g]literally, "having gone up—to see": See *Note* 14. [h]translate both in orat. obl. and orat. recta. See *Note* 17. [i]literally, "to the former passers-on (ptcp.) to G." [k]literally, "for we could not neither—nor." See *Note* 23. [l]literally, "having heard—we asked." [m]736. [n]582. [o]translate both by the infinitive and the optative, aorist, and see 52. [p]What is the difference between *ὑμῖν αὐτοῖς* and *αὐτοῖς ὑμῖν*? See L. VII, N. i. [q]literally, "immediately did not restrain." [r]See *Note* 1.

Lesson XIV.

Grammar Lessons—

1. The Reduplication, 318—323, Pluperfect Augment, 311, Accent, 367. Tenses, 712, 713, 715, Review, 695, 696.
2. The Perfect Active Systems, 385—387, Connecting Vowels, 350, 351, 353. Review, 344, 361—363.
3. The First Perfect System, 273, 285—291, 295, 296.
4. The Second Perfect System, 277, 291, 293—295.
5. The Paradigms of -μι forms, 305, 409, 1—7.
6. Perfect Participles, 216, Endings, 360.
7. The Perfect Middle System, 388—394.
8. The Paradigms of Pure Verbs, 274, 285—287, 289.
   The same of Liquid and Mute Verbs, &c., 284, 292, 296, with rules for consonant changes, 44—47, 51, 54, 55.

Greek Exercise. — [1] fr. *ὁράω*, 312, 322. [2] fr. *ἀπόλλυμι*. [3] 247. [4] 503, a. [5] 799. fr. *πίπτω*. [6] 706. [7] fr. *ἀφίημι*. [8] Notice the position of *οὐτοσί* before the conjunction, for emphasis. Compare the emphatic position of *καιρόν* above, at the *end* of the sentence. The scholar will have observed the same principles of collocation in the Latin. [9] 373, 718. [10] 752. fr. *αἱρέω*. [11] 809, 2: for *πάντων ἔ*. [12] 712. "This is the case with verbs denoting mental operations or emotions, which are complete as soon as they exist." [13] formation, *ἐπι-θέ-η-τι*, 400, 3. [14] Compare with these periphrastic forms, such as *amatus sum*, &c. in Latin. Notice that the usual order of subject and predicate is *inverted*, for emphasis. [15] 602, b. [16] 509, *β*. [17] Translate, "he stood and wept:" literally, "standing he wept." See L. XII, N. b. [18] 313, ff. [19] 789, f. [20] 576. See L. III, N. 11. [21] 756, a. [22] 584, e. [23] 808, 1. [24] 600. [25] 494. [26] 552, a. [27] See L. XIII, N. 15. [28] optative because in orat. obl. In orat. recta it would follow 747, and *δύνασθαι ἄν* would become *δυνήσῃ*. [29] 783. [30] in full, *τοσαῦτα ὅσα*, 810, 511. [31] "of being," 797, 1. [32] Compare 776. [33] In Greek, as in Latin, a word that usually stands beside another receives emphasis by separation from it, especially if thus brought near the beginning or end of the sentence, as in *καιρόν*, *Note* 8. [34] 508, b, ff. [35] agrees with *σέ*. [36] fr. *ἐμβάλλω*. [37] 795, e. [38] See L. IX, N. 32. [39] The omitted antecedent, 247, 810,

is the object of ἔφραττον. [40] 504, d, ff., 498, d. [41] fr. ἀφίστημι, 394, R. a. [42] 770, 771.

English Exercise.—☞ Words *italicized* in the Exercise are emphatic, and to receive an emphatic position in the Greek. See *Notes* 8, 14, 33. [a] Express this both in full, and with omitted antecedent. See *Note* 30. [b] 717, a, 788, a, 791, c. [c] 712, a. [d] 599. [e] 605. [f] 789, c. [g] literally, "much." [h] 698. So the imperfect here for the pluperfect. [i] literally, "we did not know C. and A. having died." 799. [j] 576. [k] perf. 745. [l] perf. of γίγνομαι. [m] 775. [n] 835. [o] literally, "have prepared ourselves." 712. [p] For the participle with the article, see L. XI, N. 33: words limiting the part. may take the attributive position. [q] 526, a, 527, d. [r] 537. [s] See L. XII, N. b. [t] 788, a, 714.

Lesson XV.

Grammar Lessons—

1. The Passive Systems, 395—397, 413, 414, 415.
2. The First Passive System of Pure Verbs, 275, 285—287, 289.
3. *The same* of Mute and Liquid Verbs, &c., 284, 292, 296, with rules for consonant Changes, 44, 45.
4. The Second Passive System, 278, 291, 293, 294.

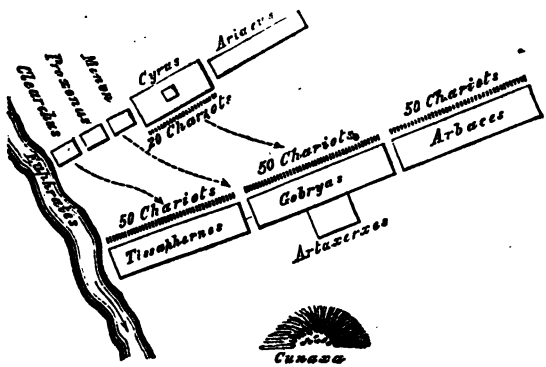
☞ All the participles of these systems follow λυθείς, 214.

Greek Exercise.—[1] 112. [2] ἐξάγω. [3] 26, 799. [4] αἰσχύνω. [5] 544, a. [6] 559. [7] 757, 760. formation, ἁλιδ-θέ-η-τι, 343, ff. [8] 406, R. b, 3. [9] "at birth," 788, a. [10] 593, 790, a. [11] See L. XIII, N. 20. [12] Notice the inverted order. See L. XIV, N. 14. [13] ἀφίστημι. [14] 509, β. [15] 726. [16] 565. [17] 712, a. [18] See L. XIII, N. 5. [19] ἔχων is often equivalent to the preposition "with." 788, a, ff. [20] θάπτω. 737. See *Note* 12. [21] emphatic, 232. [22] "by mistake:" fr. σφάλλω. [23] Translate by a clause. [24] ἐκπλήσσω, 397. [25] 789, d. [26] συλλαμβάνω. [27] 590, ff. [28] 733. [29] 790, c. [30] 806, a, 595, b, ff. [31] 494, ff. 508, a. ff. 804, b. [32] 556.

English Exercise.—[a] literally, "having died." [b] 746. [c] 748. [d] 743, 716, a. [e] literally, "when born." [f] literally, "the things to be done." [g] 708, ff. [h] 737. [i] φεύγω, impf. See L. IX, N. 18. [j] 414. [l] 789, b. [m] 747. [n] The agent, 805, omitted because sufficiently understood by the context. (In this sentence, refer to *Note* 30 instead of 29, on *whom*). [o] See L. XI, N. 33.

THE BATTLE NEAR KUNAXA.

[XENOPHON—ANABASIS, I 8.]



Cyrus, the younger brother of Artaxerxes II, king of Persia, had organized a formidable insurrection with a view to wrest away the crown. In this attempt he mainly relied on a force of about 10,000 Greek mercenaries, by one of whom, Xenophon, the pupil of Socrates, an account of the expedition (Anabasis) has been handed down. According to Xenophon, Kunaxa was 360 stadia (about 41 miles) N. W. from Babylon: according to Plutarch, 500 stadia. The battle was fought in the autumn of 401 B. C.

[1] *ὅτι* before the oratio recta is equivalent to quotation marks in English, and need not be translated. [2] *αὐτίκα* modifies *ἐκπεσεῖσθαι* below, and stands first for emphasis: see L. XIV, N. 33. [3] 856, b, ff. [4] *εἰς* is put for *ἐν* because *καθίστασθαι* denotes the coming *into* a position, as well as remaining *in* it. [5] *ἕκαστον* is subject of *καθίστασθαι*: for the arrangement see L. XIV, N. 14. [6] *Κλέαρχος . . . . Πρόξενος . . . ἄλλοι*, in apposition with the subject of *καθίσταντο*, 500, b. [7] 500, a, ff. [8] 691. [9] Instead of a verb, we might have a participle, *Μένων* then being in the same construction as *Κλέαρχος*—*Note* 6. [10] 563, a. [11] *Κλέαρχον* for *Κλεάρχῳ* for the same reason as *εἰς* for *ἐν*, *Note* 4. [12] For the relative position of the different divisions of Cyrus's army, see the *Plan* above. [13] subject of *ἔστησαν*, which has been previously expressed. [14] *themselves*, in distinction from their horses. [15] i. e. with-

out a helmet, wearing simply his *tiara*. [15] emphatic position. [17] 610. [18] supply *ἐφάνη*; "there was an appearance just like," &c. 494: *μελανία τις*, "a sort of blackness," 683, is subject of another *ἐφάνη*: see *νεφέλη Note* f. [19] 496, ff. [20] i. e. the king's army. [21] "there was a gleaming of brass (or *bronze*)." [22] A coordinate for a subordinate (relative) proposition, 724, b. [23] 574, b. [24] 528, a, ff. supply *ἦσαν*. [25] *ἐκορεύετο* whose subject is *πάντες* is attracted into the singular by the appositive noun *ἔθνος*. [26] subject of *ἦν* or *ἐκορεύετο* understood. [27] *τὰ καλούμενα*, "the so called:" or see L. XI, N. 33. [28] 765. [29] neuter: 810. [30] fut. part. of *ἐλαύνω*: 793: agreeing with *ἅρματα* understood: translate by infinitive. [31] The antecedent is *τοῦτο* below. [32] "called *and* exhorted." See L. XII, N. 12. [33] The acc. after the analogy of 553, a, instead of 580. [34] *σιγῇ* with special reference to *κραυγῇ*; *ἡσυχῇ*—"quietly" in general: *σιγῇ ὡς ἀνυστόν*, "as silently as possible." [35] 530, b, 533, b. [36] 736. [37] *φημί* is often thus inserted in the midst of words quoted, like *ait* and *inquit* in Latin. [38] The perfect, instead of the more regular future 747, to express the certainty and rapidity of the consequence. [39] For the difference between *μέσος* in the predicative and in the attributive position, see 536, ff. [40] 576, a. [41] *βασιλέα ὄντα*, "that the king was," 799. [42] 589. [43] "although occupying," 789, f. [44] *ἀλλά* and *Κλέαρχος* are inserted for the sake of clearness, on account of the parenthesis intervening between the subject and predicate. 886. [45] *ἐκατέρωσε* modifies *κατεθεᾶτο*. [46] 795, e. [47] object, *τὸν ἵππον* understood. [48] repeated for emphasis. [49] 525, b. [50] *Ἀλλά* breaks off and terminates the discourse: translate, "Well." [51] 521. [52] "began first," i. e. before the rest of the army. [53] 791, a. [54] those attached to the chariots. [55] 768, 769. [56] Supply *αὐτῶν*, 574, c, referring to the Greeks. [57] 837. [58] 406, R. b. 2. [59] 812. *ἔστι δ' ὅτε*— "but occasionally one." [60] *οὐδέ* is here equivalent to the Latin *ne—quidem*. 858, b. [61] *τοῦτον* is indefinite because the antecedent is: translate, "such an one," or "they." [62] *οὐδὲ—δέ* in a negative clause corresponds to *καὶ—δέ* in an affirmative. [63] 534, a. [64] direct, for *ποιήσω*, indirect. [65] 726. [66] *τὸ αὐτῶν* limits *μέσον*, which is rendered emphatic by separation. [67] *εἶναι* for *ἔσεσθαι*, "that they will be." [68] A change from the orat. recta of the preceding, *ἦ*, to the orat. obl.—accordingly the following infinitive takes *ἄν*, 783. [69] *ἔξω ἐγένετο*, literally, "came to be beyond." [70] *τάσσω*. [71] inceptive: see L. IX, N. 18. [72] 620, d. [73] 716, a. subject, *βασιλεύς* understood. [74] 528. [75] *οἱ καλούμενοι*, "his so called." See *Note* 27. [76] *αὐτός* agrees with the principal subject, where the English idiom makes it subject of the dependent verb. [77] 886. We should expect the gen. absolute.

DIALOGUES.

Pluto; or, Against Menippus.

For an account of Lucian and his writings, as well as of the various personages introduced in these Dialogues, consult Smith's *Dictionaries of Greek and Roman Biography and Mythology.*

In this Dialogue, in which the satirist represents the votaries of wealth and pleasure as on a level with the meanest of men in Hades, or the lower world, and most miserable, moreover, as having suffered the loss of all things; Croesus, in behalf of Midas, Sardanapalus, and himself, accuses Menippus before Pluto of aggravating their misery by his jeers and taunts. Pluto, finding that Menippus is not dissuaded by an appeal to his pity, suffers him to continue his insults.

[1] 555. [2] 761. [3] join with *τῶν ἄνω*: see p. 38. *Notes* e and f. [4] 500, b: supply *μεμνημένος*. [5] 527, d. [6] 556. [7] 789, b. [8] 556, ff. a contracted expression for *τί ταῦτ' ἐστὶν ἃ φασιν;* [9] object of *φασίν*, understood. [10] 597, 822. [11] A hit at the well known impudence of the Cynics, who lost none of their effrontery even in the presence of monarchs. [12] 722, b. [13] *οὕτως* is often thus used redundantly, like *sic* in Latin, as an announcement of a following proposition. [14] 790, c: translate, "make up your minds that I am not going to stop." The *δέ* in *οὐδέ* can hardly be translated. It implies an omitted clause, "I shall not comply, *neither* shall I stop." [15] supply *ἀφῄρημαι*. [16] imperative. [17] "the maxim." [18] 493, e. [19] 748: the subject is *τὸ γνῶθι σαυτόν* understood, with which as a substantive *ἐπᾳδόμενον* agrees. [20] 751, 789, e.

Of Menippus and Aeacus.

Menippus having arrived in Hades requests Aeacus to show him about. The Dialogue reports the sarcastic and scoffing remarks of Menippus during his ramble, and is intended as a satire upon the vanity of earthly celebrity.

[1] object of περιηγήσασθαι understood. [2] 508, a: literally, "as many things as are principal:" translate, "Take notice, however, of all the principal things." [3] 726. [4] Pluto, or Hades. [5] 601; translate, "how the heads of your rhapsodies," &c.: *heads* — the principal actors. [6] in apposition with πάντα. [7] "how truly." [8] 111, b. [9] Xerxes passed the Hellespont by a bridge of boats, and cut a canal for his fleet through the isthmus of Mt. Athos. [10] 789, c. [11] 545. [12] 730, ff. Pythagoras, who taught the doctrine of the transmigration of souls, pretended to have been Euphorbus, the son of Panthus, in the Trojan war. Many absurd stories were current respecting him; as that Apollo was his father, that he exhibited a golden thigh, etc. [13] supply χαῖρε. [14] 598, 828, a. translate, "Your thigh is no longer of gold?" [15] 870, a. οὐ γάρ may be rendered, "evidently not:" literally, by supplying the ellipsis, "It is *not*, *for* don't you see?" [16] "let me see:" 720, a. [17] sometimes written ὠγαθέ, 68. [18] Beans were forbidden food to the Pythagoreans. There was a saying that it was as bad to eat beans as it was to eat the heads of parents. [19] 848, a. [20] 522. [21] Ionic dialect for τοκέων, 189, D. [22] the "Seven Wise Men of Greece." [23] 586, c. [24] see L. VI, N. 18. [25] used adverbially for ὅλως. [26] fr. ἐξανθέω. [27] 217, c. There was a fable that Empedocles had thrown himself into Etna, that he might be supposed to have been removed to the gods; but that his copper-soled sandal, being cast out by the volcano, exposed the device. [28] subject perhaps of ἦν αἰτία, "was the cause." We might have looked for the accusative after παθών or ἔπαθον understood. [29] 604, ff. [30] "unworthy;" i. e. of such an end. [31] "then;" i. e. "If here are all the wise men, *then* where in the world is Socrates?" [32] i. e. among the "old fogies." [33] τὰ πολλά, 552, a: translate, "he is talking nonsense generally." [34] "I wished" (and still wish). Compare 700, a. [35] 572, c. [36] καί refers to an omitted thought: in full the sentence would read Ζητῶ σε, καὶ μάλα ζητῶ σε. [37] pred. nom.: translate, "How are affairs in Athens?" [38] 775. [39] translate, "very many *are* consummate philosophers;" more logically, "*would be accounted*." [40] 574. [41] 549, c. "at least in such respects." [42] Socrates used to say, ἓν οἶδα, ὅτι οὐδὲν οἶδα. [43] 525, a. γ. [44] "my doing so;" literally, "the deed." [45] Alcibiades. [46] 576. Charmides and Alcibiades, at least, were famed for their personal beauty. [47] οὐ is implied; see *Note* 11. [48] 789, d. [49] 576, a. [50] 801; λάθῃ fr. λανθάνω. The leading idea is contained in the participle, while the verb has the force of an adverb; "secretly escape." [51] 870, a, d. "and (*you may go*) for," &c.

Of Minos and Sostratus.

In this Dialogue, which is intended to ridicule the doctrine of Fate, the robber Sostratus, being about to receive his deserts in Tartarus, shrewdly argues his judge, Minos, into the admission that both good and bad men, being but the subjects and servants of all-controlling Destiny, cannot merit reward or punishment. Minos lets Sostratus go on account of his ingenuity.

[1] The perfect, which describes the action as already completed, implies that it is to be performed *quickly*. [2] fr. ἀποτείνω. [3] "himself also," as well as Tityus. [4] 720, c: aorist; ἀκούσομαι would be the future, 412, a. [5] In questions expressing surprise, γάρ is equivalent to our *why!* [6] Notice that ἐλέγχω is a weaker term than ἐξελέγχω. Sostratus intimates that his guilt is not completely proved. [7] modifies δικαίως understood: καί refers to the omitted thought: translate, "Yes, *and very* justly too." [8] τίσιν understood, 547. [9] 508, a. [10] 699, a. [11] translate, "we, the wicked, as we seem:" οἱ δοκοῦντες is in apposition with ἡμεῖς, and πονηροί predicate after δοκοῦντες. [12] ἐκείνῃ ὑπηρετοῦντες, "as her servants;" literally, "serving her." [13] supply ὑπηρετοῦντες ταῦτα δρᾶτε. [14] ἐκείνῳ is more distinctive than τῷ, which is more frequent with the participle: see L. XI, N. 33, L. VI, N. 21. [15] δήμιος and δορυφόρος may either be construed with τίς by 500, d, in which case οἷον is a conjunction; or may be joined with ποιεῖ understood, governing οἷον as acc. [16] supply αἰτιάσομαι, or αἰτιασαίμην ἄν. [17] 717: see L. XI, N. 33: understand the δικαστής or τύραννος. [18] πέμψαντα takes the construction of the immediately preceding noun εὐεργέτην. ὁ πέμψας, "the sender;" ὁ κομίσας, "the bringer." [19] Notice the emphasis. [20] 797: translate, "how unrighteously you will appear to act." [21] 607. [22] used redundantly like *illud* in Latin, as an announcement of a following proposition. See *Dialogue* I, N. 13. [23] εἰπεῖν ἔχοι ἄν, "could say." So in Latin, *habeo dicere*. 722, b: if ἔχει were substituted, the following ἦν would be changed to ἐστί. [24] 779. [25] τοῖς τεταγμένοις, "the things enjoined."

Of Zenophantes and Kallidemides.

In this Dialogue two parasites, having met with an untimely death, tell each other their story in Hades. The one choked himself at his patron's table; the other, having prepared a poisoned cup for his rich friend, that he might inherit his wealth the sooner, received it "by mistake" himself.

[1] subject of ἀπεπνίγην: see L. XIV, N. 8. [2] translate, "But my death happened somewhat strangely." παράδοξον is pred. adj., and τι follows 552, a. [3] supply λέγεις. [4] fr. θνήσκω: translate, "that he would leave me his heir when he died:" literally, "that he would die for me." [5] agreeing with φάρμακον understood—the absolute use of the comparative: translate, "having put a pretty strong dose into a cup." [6] see p. 36, N. 64. [7] fr. ἐκόμνυμι. [8] "from the bath." [9] 597: translate, "the one which contained the poison for Ptoeodorus." [10] "the unpoisoned (draught)," 496. [11] HE. [12] The imperfect is much more *graphic* than the aorist. [13] γάρ refers to an omitted thought—δεῖ γελᾶν, "I can't help laughing." [14] 508, b. [15] "what had happened." [16] 815. [17] direct, for εἴργαστο, indirect. See *Note* 6. [18] see *Dialogue* I, N. 14. The omitted thought to which δέ refers is, "You ought not to have done so." – [19] supply δδόν: 547, b. [20] 703. [21] 752: subject, ὁ κλῆρος understood. [22] 610.

THE STORY OF ALEXANDER AT GORDIUM.

[ARRIAN—ANABASIS, II : 3.]

On his expedition (Anabasis) through Asia Minor for the overthrow of the Persian monarchy, Alexander halted at Gordium, where the event narrated in this extract took place, B. C. 333.

[1] 495. The principal infinitives from here to Πρὸς δὲ δὴ τούτοις, sec. 6, depend on λόγος. See L. XI, N. 11. [2] supply ζεύγει. [3] 790, a. [4] poetic aorist, 408, 5, for ἐπιπτέσθαι. [5] supply Γόρδιον, 525, a, γ. [6] *Telmissus in Caria est, qua in urbe excellit haruspicum disciplinâ*—Cic. de Divin. 1, 41. [7] This, as expressing a generally admitted fact, might stand in the indicative εἰσί. [8] 767, a. [9] σφίσι is not reflexive here, as in pure Attic, 671, a. [10] i. e. the endowment was hereditary: translate, "that they were endowed from birth with the faculty of divination, themselves, and also their women and children." [11] καὶ αὐτήν, "she herself also." [12] 572, a. [13] agreeing with the omitted subject of θύειν. [14] The following sentence is somewhat condensed, and may be filled out thus: καὶ τὴν παρθένον—δεηθῆναι . . . . ἐξηγήσασθαι—ξυνεπισπομένην ἐξηγήσασθαι αὐτήν. [15] 575; but preferably, 582: the thing wanted being expressed by the infinitive. [16] emphatic: subject of ἐξηγήσασθαι. [17] τέ corresponds to the καί before ξυγγενέσθαι. [18] 572, d, ff. [19] 549, b. [20] See p. 36, *Note* 64. [21] 604, ff. [22] in the temple of Zeus within the citadel. [23] δεσμός signifies the yoke-strap, which, being fastened to a peg projecting from the end of the wagon pole, connected this with the yoke. [24] dependent on ἀπόρως εἶχεν: see *Note* 8: ἔχω used intransitively with an adverb is equivalent to εἰμί with an adjective. [25] supply δεσμόν. [26] "this also," as well as the other considerations unfavorable to the success of his expedition. [27] 740, a. [28] fr. ἐξαιρέω, agreeing with an implied αὐτόν (Alexander). [29] In pure Attic we should have ἀμφὶ τὸν δεσμόν, 637. [30] for ὑπό with gen., 693; compare 600. [31] οὖν often introduces a positive statement as opposed to one which is doubtful. [32] 795, c. [33] 790, c. a *subjective* cause. [34] καὶ γὰρ καί, "and (so it appeared) for also."

VOCABULARY.

ABBREVIATIONS.

acc. *accusative.*
act. *active.*
adj. *adjective.*
adv. *adverb.*
ao. *aorist.*
ao. m. *aorist middle.*
ao. p. *aorist passive.*
Att. *Attic.*
cj. *conjugated.*
cl. *class.*
comp. *compared.*
conj. *conjunction.*
contr. *contracted.*
dat. *dative.*
dep. *deponent.*
derlv. *derivation.*
dub. *doubtful derivation.*
Eng. *English.*
f. *future.*
f. m. *future middle.*
f. p. *future passive.*
f. pf. *future perfect.*
fem. *feminine.*
fr. *from.*
gen. *genitive.*
imp. *imperfect.*
impers. *impersonal.*
indec. *indeclinable.*
indef. *indefinite.*
int. *interjection.*
intens. par. *intensive particle.*
intr. *intransitive.*
k. *kindred.*
Lat. *Latin.*
lit. *literally.*
m. *middle.*
n. *neuter.*
nom. *nominative.*
opp. *opposed.*
p. *passive.*
part. *participle.*
pf. *perfect.*
pf. m. *perfect middle.*
pf. p. *perfect passive.*
pl. *plural.*
pr. *present.*
prep. *preposition.*
priv. *privative,* 488.
pro. *pronoun.*
r. *root.*
reg. *regular.*
s. *substantive.*
sup. *superlative.*
tr. *transitive.*
w. *with.*
— *equivalent to.*

GREEK-ENGLISH VOCABULARY.

NOTE.—Cognate and derived words are inserted in **bold type**. Those verbs are of the *First Class*, which are not referred to any other.

a.

ἀγᾰθός, *-ή*, *-όν*, comp. 223, 1, *good.*

Ἀγαμέμνων, *-ονος*, *ὁ*, 172, b. *Agamemnon*, king of Mycenæ, and leader of the Greeks in the Trojan war. Fr. *ἄγαν* and *μένω*, i. e. the *very steadfast.*

ἄγγελος, *-ου*, *ὁ*, 457, *a messenger.* **Angel.** Fr. *ἀγγέλλω*, *to bring tidings.*

ἀγενής, *-ές*, 176, *low-born*, *mean.* Fr. *ἀ-* priv. & *γένος*, *descent.*

ἄγνωστος, *-ον*, 398, 1, *unknown*, *forgotten.* Fr. *ἀ-* priv. and *γιγνώσκω.*

ἀγορά, *-ᾶς*, *ἡ*, *a market: ἀγορὰ πληθουσα*, *forenoon*, as the time of *full market:* lit. *assembly*, fr. *ἀγείρω*, *to assemble*, 457, 455, c.

ἄγω, cj. 424, 1, *to lead*, *to bring up.* Lat. ago. Eng. **agile.**

ἀδελφός, *-οῦ*, *ὁ*, *a brother.* 141, R. a. **Philadelphia** (*φίλος* and *ἀδ.*).

Ἅιδης, *-ου*, *ὁ*, *Hades*, or Pluto, god of the lower world. Fr. *ἀ-* priv. and *ἰδεῖν* = the *Unseen* One. See *Πλούτων.*

ἄδικος, *-ον*, *unrighteous.* Fr. *ἀ-* priv. and *δίκη.*

ᾄδω, *f. ᾄσομαι*, 1 ao. *ᾖσα*, pf. p. *ᾆσμαι*, 1 ao. p. *ᾐσθην*, *to sing.* 379. **Ode.** Att. contr. fr. *ἀείδω.*

ἀεί, adv., *always.* Lat. ævum, ætas. Eng. **age, aye.**

ἀετός, *-οῦ*, *ὁ*, *an eagle.* Fr. *ἄημι to waft*, whence Lat. avis.

Ἀθῆναι, *-ῶν*, *αἱ*, *Athens.*

Ἀθηναῖος, *-α*, *-ον*, 468, 1, b. *Athenian.*

Αἰᾱκός, *-οῦ*, *ὁ*, *Aeacus*, son of Zeus and Aegina; after death, one of the three judges in Hades.

Αἴας, *-αντος*, *ὁ*, *Ajax*, 12, Exc. a., son of Telamon and grandson of Aeacus; one of the heroes of the Trojan war: sometimes distinguished, as Ajax the Greater, from Ajax the Less, who was son of Oileus.

Αἴγυπτος, *-ου*, *ἡ*, *Egypt.*

αἱρέω (*ῶ*), cj. 450, 1. *to take:* m. 691, *to choose.* **Heretic.**

αἰσθάνομαι and **αἴσθομαι**, cj. 436, 1. *to perceive, to notice.* **Esthetic.**

αἰσχύνω, f. **αἰσχῡνῶ**, pf. *ᾔσχυγκα*; f. m. **αἰσχυνοῦμαι**, pf. m. *ᾔσχυμμαι*; 1 ao. p. *ᾐσχύνθην*, f. p. **αἰσχυνθήσομαι**, *to shame:* m. and p. *to be ashamed* at or before, 544, a.

αἰτέω (ῶ), f. αἰτήσω, &c., reg. *to ask:* m. *to ask for one's self, to claim.* See ἐρωτάω.

αἰτία, -ας, ἡ, *cause, occasion.* Hence

αἰτιάομαι (ῶμαι), f. αἰτιάσομαι, 1 ao. m. ἠτιασάμην, 472, b, dep. m. *to accuse.*

Αἴτνη, -ης, ἡ, *Etna.*

αἰφνίδιος, -ον, *sudden:* αἰφνίδιον, τό, *a sudden event.* Fr. αἴφνης, *on a sudden.*

ἀκινάκης, -ου, ὁ, *a short-sword,* peculiar to the Persians and neighboring nations. Lat. acinaces.

ἀκολουθέω (ῶ), f. ἀκολουθήσω, &c. reg. 472, c. *to follow, to attend.* Fr. ἀκόλουθος, *a follower.* **Acolyte.**

ἀκοντίζω, cj. reg. 296. cl. IV. *to hurl a javelin at, to wound with a javelin.* Fr. ἄκων, -οντος, *a javelin,* 472, e. Same r. as Lat. acus, Eng. **acute.**

ἀκούω, cj. 423, 1. *to hear.* **Acoustic.**

ἄκρα, -ας, ἡ, *a citadel,* or *acropolis:* strictly fem. of ἄκρος.

ἀκριβῶς, adv. of ἀκριβής, *nicely, closely.* Fr. ἄκρος.

ἄκρος, -α, -ον, *sharp, high, excellent.* Fr. ἀκή, whence Lat. acies, acer, Eng. **acrid.**

Ἀλέξανδρος, -ου, ὁ, *Alexander.* Fr. ἀλέξω & ἀνήρ, i. e. *man defender.*

ἀλήθεια, -ας, ἡ, 455, a. *truth.* Fr. ἀληθής.

ἀληθής, -ές, 179, 217, *true.* Fr. ἀ. priv. & λαθ, r. of λανθάνω; i. e. *unconcealed.*

ἀληθῶς, adv. fr. ἀληθής, *truly.*

ἀλίζω, cj. reg. 296, cl. IV. *to gather:* m. & p. *to assemble, to meet together.* Fr. ἁλής, *crowded.*

ἀλλά, conj. 863, *but, yet.* n. pl. of ἄλλος.

ἀλλήλων, recip. pro. 237, *of one another.* **Parallel** (παρά-ἀλλ).

ἄλλος, -η, -ο, indef. pro. 236, 528, a, 538, e, *other, another.* Lat. alius, 59.

ἄλλοτε, adv. *another time:* ἄλλοτε καὶ ἄλλοτε, *now and then.* Fr. ἄλλος & ὅτε.

ἀλλότριος, -α, -ον, *of* or *belonging to another.* Fr. ἄλλος.

ἄλυπος, -ον, *without pain* or *grief.* Fr. ἀ- priv. & λύπη.

ἄλυτος, -ον, 398, 1, 666, *indissoluble, unloosed.* Fr. ἀ- priv. & λύω.

ἅμα, adv. 227, 602, b. *at the same time, with.* Lat. simul, similis. Eng. **similar.**

ἅμαξα, -ης, ἡ, *a wagon.* Fr. ἄγω: others, fr. ἅμα & ἄξων, i. e. a wagon *with* two *axles.*

ἁμαξεύω, f. ἁμαξεύσω, &c. reg. 472, d. *to drive a wagon.* Fr. ἅμαξα.

†ἀμενηνός, όν, also, -ή, -όν, *weak, feeble.* Fr. ἀ- priv. & μένος, *strength;* or ἀ- & μένω.

ἄμορφος, -ον, *without form* or *beauty, unsightly.* Fr. ἀ- priv. & μορφή, *form.*

ἀμφί, prep. 637—639. *about.* Lat. ambi, in compounds.

ἄν, conj. expressing contingency, and generally untranslated. ἄν *never begins* a sentence, and *regularly follows* the word it limits. 873.

ἄν, conj. *if:* shortened form of ἐάν, 872.

ἀνά, prep. 635, 636. *up, up along.*

ἀναβαίνω, cj. 435, 1. *to go up, to mount, to make an expedition* (ἀνάβασις) into the interior of a country. Fr. ἀνά & βαίνω.

ἀναγκάζω, f. ἀναγκάσω, 1 ao. ἠνάγκασα, pf. p. ἠνάγκασμαι, 1 ao. p. ἠναγκάσθην, 472, f. cl. IV. *to compel.* Fr. ἀνάγκη.

ἀνάγκη, -ης, ἡ, *necessity.* Fr. r. of ἄγχω, *to compress,* Lat. ango, whence **anxious.**

ἀναγραπτέος, -α, -ον, 398, 2, verbal of ἀναγράφω, *to record,* whence **anagram.**

ἀνάξιος, -ον, also, often in Att., -α, -ον, *unworthy.* Fr. ἀ- priv. & ἄξιος.

ἀναπείθω, cj. 295. cl. II. *to persuade to another opinion,* or simply, *to persuade.* Fr. ἀνά & πείθω, of which, in general, it is only a strengthened form.

ἀνάπλεως, -ων, 210, *filled up, chokefull.* Fr. ἀνά & πλέως, Att. for πλέος, Lat. plenus. Eng. **plenty.**

ἀναστρέφω, cj. 424, 23; 414. act., tr. & intr: *to turn round,* or *about:* p. & m. *to turn one's self about, face about.* Fr. ἀνά & στρέφω. **Anastrophe,** 102.

ἀνατίθημι, cj. 403, 2. *to set up, to place upon, to dedicate.* Fr. ἀνά & τίθημι. **Anathema.**

ἀνδράποδον, -ου, τό, *slave:* neuter, because regarded as a *thing.* dub.

ἀνδρόγυνος, -ον, 482. *womanish,* when spoken of a man. Fr. ἀνήρ & γυνή.

ἀνέρχομαι, cj. 450, 2. *to go up.* Fr. ἀνά & ἔρχομαι.

ἀνέχω, cj. 424, 11, *to hold up:* m. (314), *to restrain one's self, to endure.*

ἀνήρ, ὁ, 172. *man* as distinguished from woman. Lat. vir: see ἄνθρωπος.

ἄνθρωπος, -ου, ὁ, *man* as distinguished from other animals. Lat. homo. **Philanthropy** (φίλος & ἀνθ.).

ἀνιάω, ἀνιάσω, &c. reg. (The f. m. is used passively). 472, b. *to trouble, to vex.* Fr. ἀνία, *trouble.*

ἀνίστημι, cj. 403, 5; 416, 1, a. *to raise, to erect:* m. *to rise up.* Fr. ἀνά & ἵστημι.

ἀνίσχω = ἀνέχω, intr.—449, 2. pr. & imp. *to rise.* Fr. ἀνά & ἴσχω, 65, e.

ἀντί, prep. 622, *instead of, for:* ἀνθ' ὧν, *because.* Lat. ante. Eng. **anti-** in numerous compounds.

ἀντιλέγω, cj. 424, 15, a. *to gainsay, to withstand.* Fr. ἀντί & λέγω.

ἀντίος, -α, -ον, *over against, opposite:* ἐλαύνειν ἀντίος, *to advance to meet* an enemy: τὸ ἀντίον, *the opposite side.*

ἀνυστός, -όν, 398, 1, *that can be accomplished, possible.* Fr. ἀνύω, *to accomplish.*

ἄνω, adv. 229, *above:* τὰ ἄνω, *things above.* Fr. ἀνά.

ἄξιος, -α, -ον, *worthy.* Fr. ἄγω in the sense of *to weigh; weight* being a measure of *worth.*

ἀξιόω, ἀξιώσω, &c. reg. 472, a. *to*

think worthy, to claim: so both act. & m. Fr. ἄξιος. **Axiom.**

ἄξων, -ονος, ὁ, *an* **axle**: Lat. axis. Fr. ἄγω.

ἀπαγγέλλω, f. ἀγγελῶ, 1 ao. ἤγγειλα, 2 ao. ἤγγελον, pf. ἤγγελκα, pf. p. ἤγγελμαι, 1 ao. p. ἠγγέλθην, 2 ao. p. ἠγγέλην, 1 ao. m. ἠγγειλάμην, 2 ao. m. ἠγγελόμην, Cl. IV. *to report.* Fr. ἀπό & ἀγγέλλω, *to bring tidings.*

ἀπαλλάσσω (Att. -ττω), cj. 294, Cl. IV, *to release:* p. & m. *to get away, to come off.* Fr. ἀπό & ἀλλάσσω, *to change.* fr. παράλλάσσω comes **parallax.**

ἀπανθρακόω (ῶ), f. ἀπανθρακόσω, &c. reg. 472, a. *to reduce to a cinder.* Fr. ἀπό & ἀνθρακόω, fr. ἄνθραξ, *coal,* whence **anthracite.**

ἅπας, -ᾶσα, -αν, 537, strengthened form of πᾶς, *all, quite all, all together.* Fr. ἅμα & πᾶς.

ἄπειμι, cj. 405, 1. *to go away, to depart.* Fr. ἀπό & εἶμι.

ἀπελαύνω, cj. 435, 2. *to drive away:* with ἵππον understood, *to ride away.* Fr. ἀπό & ἐλαύνω.

ἀπό, prep. *from.* 623. See ἐξ.

ἀποβλέπω, cj. 424, 3. *to look off* or *away.* Fr. ἀπό & βλέπω.

ἀποδιδράσκω, cj. 444, 2. *to escape* by stealth, *to shun.* Fr. ἀπό & διδράσκω, used only in compounds.

ἀποδίδωμι, cj. 403, 4, (see 444, 7). *to give back, to give, to bestow.* **Apodosis,** 732. Fr. ἀπό & δίδωμι.

ἀποθνήσκω, cj. 444, 4, *to die, to be killed:* used in Att. as p. of ἀποκτείνω. Fr. ἀπό & θνήσκω.

ἀποκαλέω, cj. 420, 5, *to call back, to call,* as by abusive names. Fr. ἀπό & καλέω.

ἀποκρίνω, cj. 433, 2, *to separate:* m. ἀποκρίνομαι, f. ἀποκρῖνοῦμαι, p. ἀποκέκριμαι, 1 ao. ἀπεκρῑνάμην, *to answer:* strictly, *to select for one's self* a reply: Fr. ἀπό & κρίνω.

ἀποκτείνω, cj. 433, 4. (For the p. see ἀποθνήσκω), *to kill.* Fr. ἀπό & κτείνω.

ἀπολαμβάνω, cj. 437, 4. *to receive, to recover.* Fr. ἀπό & λαμβάνω.

ἀπολαύω, f. ἀπολαύσομαι (379), 1 ao. ἀπέλαυσα, pf. ἀπολέλαυκα, pf. p. ἀπολέλαυμαι & -σμαι, *to derive advantage, to enjoy.* Fr. same r. as λαμβάνω.

ἀπόλλῡμι, cj. 442, 8, *to destroy:* m. with 2 pf. a. *to perish, to be lost.* **Apollyon.** Fr. ἀπό & ὄλλυμι.

Ἀπόλλων, -ωνος, ὁ, 175, c, 172, b, *Apollo,* son of Zeus and Leto, god of soothsaying, minstrelsy and archery.

ἀπολύω, cj. 269. *to release.* Fr. ἀπό & λύω.

ἀποπνέω, cj. 426, 4. *to breathe forth, to smell of* a thing. Fr. ἀπό & πνέω.

ἀποπνίγω, cj. 424, 21. *to choke.* Fr. ἀπό & πνίγω.

ἀπόρως, adv. of ἄπορος, *impracticable:* ἀπόρως ἔχειν, *to be at a loss.* ἄπορος is fr. ἀ- priv. & πόρος, *passage,* whence Eng. **pore.**

ἀποσπάω (ῶ), cj. 419, 6. *to draw*

off, to withdraw. Fr. ἀπό & στάω.

ἀποστέλλω, cj. 290, cl. IV. *to send off, to send, to dispatch.* **Apostle.** Fr. ἀπό & στέλλω, *to fit out.*

ἀποτείνω, cj. 433, 5, *to stretch out, to extend.* Fr. ἀπό & τείνω, Lat. tendo, Eng. **tend.**

ἀποτίνω, cj. 435, 5, *to repay, to suffer* a punishment: m. *to exact.* Fr. ἀπό & τίνω.

ἀποφεύγω, cj. 425, 16, *to flee from, to escape.* Fr. ἀπό & φεύγω.

ἀπόχρη, cj. 404, 3, *it is enough, it suffices.* Fr. ἀπό & χρή.

ἄρα, conj. 865, 112, *then, therefore,* k. with ἄρω, *to join.*

ἄργῦρος, -ου, ὁ, *silver.* Fr. ἀργός, *bright.*

ἀρετή, -ῆς, ἡ, *manhood, bravery, virtue.* Same r. as Ἄρης, *Mars,* & ἄριστος.

Ἀριαῖος, -ου, ὁ, *Ariaeus,* lieutenant of Cyrus.

ἄριστα, adv., sup. of ἀγαθός, 228. *very well, excellently:* the positive in use is εὖ, 227. **Aristocrat** (ἄριστος & κρατέω, *to rule*).

Ἀρίστιππος, -ου, ὁ, *Aristippus,* a disciple of Socrates, but of loose principles. Fr. ἄριστος & ἵππος, i. e. *having very good horses.*

Ἀριστόβουλος, -ου, ὁ, *Aristobūlus,* a companion of Alexander the Great. Fr. ἄριστος & βουλή, *counsel,* i. e. *best counselor.*

ἅρμα, -ατος, τό, *a chariot, a war chariot.* Fr. ἀ- (for ἅμα) & ἄρω, *to join.*

ἀροτρίαω (ᾰ), 472, b. in pr. & imp. for ἀρόω. Fr. ἄροτρον. Lat. aratrum.

ἀρόω (ᾰ), cj. 419, 16. *to plough.* k. with ἄρα, *earth.* Lat. aro, Eng. **arable.**

Ἀρταγέρσης, -ους, ὁ, *Artagerxes,* a Persian.

Ἀρταξέρξης, -ου, ὁ, *Artaxerxes,* the name of three kings of Persia. Art. II. surnamed *Mnemon* (μνήσκω), from his good memory, was brother of Cyrus, and reigned from 405 to 362, B. C. The name signifies, in Persian, *honored king.*

Ἀρταπάτης, -ου, ὁ, *Artapātes,* a Persian.

ἄρτος, -ου, ὁ, *bread, a loaf.*

ἀρχή, -ῆς, ἡ, 457, *a beginning, government.* Fr. ἄρχω.

ἄρχω, cj. 424, 2, *to begin, to rule, to command:* m. ἄρχομαι, 691, *to begin.* **Arch-** (in numerous compounds), as *archangel.*

ἄρχων, -οντος, ὁ, *a ruler, a commander* (strictly part. of ἄρχω).

ἀσπίς, -ίδος, ἡ, *a shield.* The Greek shield (clipeus) was circular in form, the Roman (scutum) was oval or oblong.

Ἀσσύριος, -α, -ον, *Assyrian.* Prob. fr. *Asshur,* Genesis x: 11.

ἀστεῖος, -ον, also -α, -ον, 468, 1, *of* or *belonging to the town, polite, witty, amusing: ἀστεῖα πάσχειν, to suffer amusingly.* Fr. ἄστυ, *the town.*

ἀστράπτω, f. ἀστράψω, 327, *to lighten, to flash, to gleam.* Fr. ἀστραπή, *lightning.*

ἀσφαλής, -ές, *safe.* Fr. ἀ- priv. & σφάλλομαι, *to fail.*

ἀσφαλῶς, adv. of ἀσφαλής, *safely.*

ἄτακτος, -ον, 398, 1, *in disorder.* Fr. ἀ- priv. & τάσσω.

ἄτεκνος, -ον, *childless.* Fr. ἀ- priv. & τέκνον, *child.*

αὖθις, adv. *again.* Fr. αὖ, *back.*

αὐτίκα, adv. *forthwith:* strengthened, **αὐτίκα μάλα**, *immediately.* Fr. **αὐτός.**

αὐτός, -ή, -ό, 234, 538, b, 669, a, b, c. **Auto** in compounds, as *autograph* (αὐτός & γράφω, to write).

αὐτοῦ, adv. (gen. of αὐτός), *there,* 590.

αὖτοῦ, contr. for ἑαυτοῦ.

ἀφαιρέω (ῶ), cj. 450, 1, *to take away:* p. *to be deprived of.* Fr. ἀπό & αἱρέω.

ἀφάρμακτος, -ον, 398, 1, *unpoisoned.* Fr. ἀ- priv. & φαρμάσσω, *to drug.*

ἀφίημι, cj. 403, 1. *to send forth, to let go, to let out.* Fr. ἀπό & ἵημι.

ἀφίστημι, cj. 403, 5, *to remove:* p. & m. exc. 1 ao. m. with intr. tenses of act. (416, 1, a.), *to stand aloof, to withdraw.* **Apostate.** Fr. ἀπό & ἵστημι.

Ἀχιλλεύς, -έως, ὁ, *Achilles,* son of Peleus and Thetis, bravest of the Greeks before Troy; the principal hero of the Iliad.

β

βαβαί, int. of surprise, *Bless me!*

βάδισμα, -ατος, τό, 461, a, *a step:* **τὰ βαδίσματα**, *the gait.* Fr. **βαδίζω**, *to walk.*

βαρβαρικός, -ή, -όν, 469, b, **barbaric,** opp. to Ἑλληνικός: **τὸ βαρβαρικόν** (στράτευμα) *the barbarian army.*

βαρβαρικῶς, adv. of **βαρβαρικός**, *in the barbarian:* (Persian) *language.*

βάρβαρος, -ον, **barbarian** n. **οἱ βάρβαροι**, *barbarians;* a term including, in the conception of the highly civilized Greeks, all other nations.

βασίλειον, -ου, τό: more usually in pl. **τὰ βασίλεια**, *a palace:* strictly n. of adj. **βασίλειος** *royal,* fr. **βασιλεύς**, 468, 1.

βασιλεύς, -έως, ὁ, *a King, the King* of Persia, 530, a, ff. **Basilisk.**

βιάζω, f. **βιάσω**, 1 ao. **ἐβίασα**, *to force,* usually as dep. m. **βιάζομαι**, f. **βιάσομαι**, 1 ao. **ἐβιασάμην**, pf. p. **βεβίασμαι**, 1 ao. p. **ἐβιάσθην**, f. p. **βιασθήσομαι**, 694, c, cl. IV. *to force, to overpower.* Fr. **βία**, *force,* 472, f.

βιαίως, adv. of **βίαιος** (fr. **βία**), *forcibly, severely.*

βίος, -ου, ὁ, *life.* Lat. vita, Eng. **vital.**

βιόω (ῶ), cj. 423, 2. *to live.* Lat. vivo. Fr. **βίος**, 472, a. See **ζάω.**

βλέπω, cj. 424, 3, *to look, to point* in any direction.

βοάω (ῶ), f. m. **βοήσομαι**, 379, 1 ao. **ἐβόησα**, pf. p. **βεβόημαι**, 1 ao. p. **ἐβοήθην**, 472, b. *to shout, to call out.* Lat. boo. Fr. **βοή.**

βουλεύω, f. **βουλεύσω**, &c. reg. 472, d. *to take counsel:* m. 690, a, *to deliberate.* Fr. **βουλή**, *counsel.*

βούλομαι, cj. 422, 3, dep. p. *to wish,*

to be willing. See ἐθέλω. Lat. volo, Eng. **volunteer.**

βουλῡτός, -οῦ, ὁ, 480, 1, *the time for unyoking oxen, evening:* strictly adj., καιρός understood. Fr. βοῦς & λύω.

βοῦς, βοός, ὁ, ἡ, 189, *an ox* or **cow,** Lat. bos, Eng. **beef.**

βραδέως, adv. of βραδύς, *slowly.*

βραδύς, -εῖα, -ύ, comp. βραδύτερος & βράσσων, βραδύτατος & βράδιστος, *slow.* k. to βαρύς *heavy.*

βραχύς, -εῖα, -ύ, comp. βραχύτερος & βραχίων, βραχύτατος & βράχιστος, *short.* Lat brevis, Eng. **brief.**

βροντή, -ῆς, ἡ, *thunder.* k. to βρέμω, *to roar,* Lat. fremo.

γ

γάμος, -ου, ὁ, *a wedding, marriage.* ἐπὶ γάμῳ, *in marriage.* **Polygamy** (πολύς, γ.).

γάρ, conj. 870, *for:* the Greek uses this conjunction much more freely and flexibly than the English.

γέ, intens. par., 850, 1, *even, at least, too:* in assertions equivalent to *yes:* often untranslated, except by *emphasis.*

γελάω (ᾱ), cj. 419, 2, *to laugh.*

γενναῖος, -α, -ον, 468, 1, c, *high-born, noble.* Fr. γέννα, *descent.*

γεννάω (ᾱ), f. γεννήσω, &c. reg. 472, b. *to beget;* p. *to be born.* Fr. γέννα, *descent.*

γένος, -εος, τό, 461, b, *birth, descent, race.* Lat. *genus,* Eng. **generous.** Fr. r. of γίγνομαι.

γερῤῥοφόρος, -ου, ὁ, 473, 479, a, 480, 1, *a wicker-shield bearer:* strictly adj., agreeing with στρατιώτης understood. The γέρρον was of wicker-work, oblong in shape, and covered with leather. Fr. γέρρον & φέρω.

γέρων, -οντος, ὁ, *an old man.*

γῆ, γῆς, ἡ, 132, *the earth, land.* Ge- in such compounds as *geography, geometry, geology,* &c.

γίγνομαι, cj. 449, 1, *to become, to happen, to occur, to get* intr., *to come:* γεγονὼς ἀπό, *descended from:* γεγένημαι, *I have come to be, I have been,* or *was.* Lat. gigno, Lat. & Eng. **genius.**

γιγνώσκω, cj. 445, 4. *to determine, to make up one's mind, to recognize,* to **know:** ἔγνωκα, *am acquainted with, know.* Lat, nosco (*old* gnosco), Eng. **gnomon.**

γίνομαι, 31, see γίγνομαι.

γῑνώσκω, 31, see γιγνώσκω.

Γλοῦς, -οῦ, acc. -οῦν, ὁ, *Glus,* an officer in the army of Cyrus.

γνώμη, -ης, ἡ, *judgment, opinion, plan, purpose.* **Gnome.** Fr. γιγνώσκω.

γνώρισμα, -ατος, τό, 461, a. *a mark* or *token.* Fr. γνωρίζω, *to make known.*

Γόρδιον, -ου, τό, *Gordium,* a town of Bithynia, in the N. W. of Asia Minor.

Γόρδιος, -ου, ὁ, *Gordius,* an ancient king of Phrygia, celebrated through the story of the *Gordian knot.*

γοῦν, intens. par. 850, 2, *at least.* Fr. γέ & οὖν.

γυναικεῖος, -α, -ον, 468, 1, *of* or *belonging to a woman, womanish*, Fr. γυνή.

γυνή, γυναικός, ἡ, 202, 4, *a woman, a wife.*

γύψ, γυπός, ὁ, *a vulture.*

δ

δακρύω, f. δακρύσω & δακρύσομαι, 1 ao. ἐδάκρυσα, pf. δεδάκρυκα, pf. p. δεδάκρυμαι, 1 ao. m. ἐδακρυσάμην, *to weep.* Fr. δάκρυ, *a* **tear**, Lat. lacryma.

δέ, 862, 1, *but, and:* corresponds to a preceding μέν.

δέδοικα, δέδια, cj. 409, 5, *am afraid, fear.*

δείκνῡμι, cj. 442, 3. *to show.* Lat. dico, digitus. Eng. **digit.**

δείλη, -ης, ἡ, *afternoon;* very often, in Att., *evening.* Fr. εἴλη, *the sun's warmth*, and so, *the hottest part of the day.*

Δεινίας, -ου, ὁ, *Dinias.*

δεινός, -ή, -όν, 471, *terrible.* Contr. for δεεινός, fr. δέος, *fear.*

δεξιά, -ᾶς, ἡ, *the right hand, a pledge:* strictly fem. of δεξιός, agreeing with χείρ understood.

δεξιός, -ά, -όν, *on the right hand;* τὸ δεξιόν, τὰ δεξιά, *the right* (*side*). Lat. dexter, Eng. **dexterous.** k. with δείκνυμι.

δεσμός, -οῦ, ὁ, 200, 460, b. *a fastening, a knot.* Fr. δέω, *to bind.*

δεσπότης, -ου, ὁ, 135, R. a. *a master* of slaves. **Despot.**

δεύτερος, -α, -ον, *the second:* δεύτερον, adv., *the second time.* Strictly a comparative fr. δύο, 257. **Deuteronomy** (δεύτ. & νόμος, *law*).

δέχομαι, 415, 692, f. δέξομαι, pf. δέδεγμαι, 1 ao. m. ἐδεξάμην, 1 ao. p. ἐδέχθην, dep. m. *to receive, to accept.* k. with δείκνυμι & δεξιός.

δέω, cj. 422, 4, *to need:* m. *to want, to request:* δεῖ, impers., *one must needs, there is need of.*

δή, intens. par. 851, *now, already, obviously, indeed.*

δηλαδή, adv., *of course.* Fr. δῆλος & δή.

δῆλος, -η, -ον, *evident, visible.* k. to ἰδεῖν, *to see.*

Δημάρᾱτος, -ου, ὁ, *Demarātus*, a king of Sparta B. C. 510—491, who, being expelled from the throne, sought the protection of Xerxes, and accompanied him in his expedition against Greece. Fr. δῆμος & ἀράομαι, 398, 1, *prayed for by the people.*

δήμιος, -ου, ὁ, *a public executioner.* Strictly adj. 468, of or *belonging to the people*, and agreeing with δοῦλος, *servant*, understood. Fr. δῆμος, whence **democrat** (δῆμος & κρατέω, *to rule*).

διά, prep. 629, 630, w. gen. *through:* w. acc., *on account of.*

διαβάλλω, cj. 432, 4, *to put through, to attack, to calumniate.* **Diabolic.** Fr. διά & βάλλω, Lat. ballo, whence **ball.**

διαθρύπτω, cj. 427, 6, *to shatter.* Fr. διά & θρύπτω.

διακινδυνεύω, f. διακινδυνεύσω, &c.

reg. *to run all risks, to expose one's self freely.* Fr. διά & κινδυνεύω, *to be in danger.* See 708.

διακονέω (ῶ), f. διακονήσω, &c. reg. 314, ff. *to be a servant:* m. *to act the part of a servant.* Fr. διάκονος. 472, c.

διάκονος, -ου, ὁ, ἡ, *a servant.* **Deacon.** k. with διώκω.

διακόπτω, cj. 427, 10, *to cut* or *break through.* Fr. διά & κόπτω, Eng. **chop.**

διακρίνω, cj. 433, 2. *to separate, to decide, to pass judgment on.* Fr. διά & κρίνω.

διαλείπω, cj. 292, cl. II. *to leave an interval: συχνὸν διαλείπειν, to be a good space apart.* Fr. διά & λείπω.

διαμπάξ, adv., *right through.*

διαπεράω (ῶ), f. διαπεράσω, 1 ao. διεπέρασα, pf. διαπεπέρακα, *to go over, to convey over.* Fr. διά & πέρα, Eng. **fare.**

διασπάω (ῶ), cj. 419, 6, (The f. & 1 ao. m. are found in the sense of the act.) *to tear asunder.* Fr. διά & σπάω.

διασπείρω, cj. 432, 16, *to scatter, to* **disperse**; tr. in act., intr. in m. Fr. διά & σπείρω, whence **sperm.** Lat. spargo.

διαφεύγω, cj. 425, 16, *to flee through, to escape.* Fr. διά & φεύγω.

διδάσχω, cj. 447, 10, *to teach:* m. διδάσχομαι, f. διδάξομαι, 1 ao. ἐδιδαξάμην, 691, a. **Didactic.**

δίδωμι, cj. 403, 4, *to give.* Lat. do. **Dose.**

διέχω, cj. 424, 11, intr. 684, a. *to stand apart, to be separated,* or *distant.* Fr. διά & ἔχω.

διίστημι, cj. 403, 5, *to set apart:* mostly, in m. & intr. tenses of act., *to stand apart, to make way.* Fr. διά & ἵστημι. **Diastase.**

δίκαιος, -α, -ον, 468, 1, *right, just,* Fr. δίκη.

δικαίως, adv. of δίκαιος, *rightly, justly.*

δικαστής, -οῦ, ὁ, 459, *a juror, a judge.* Fr. δικάζω, *to judge.*

δίκη, -ης, ἡ, *right, justice, punishment.*

Διομήδης, -εος, ὁ, 176, *Diomedes,* son of Tydeus, one of the heroes of the Trojan war. Fr. Διός & μήδομαι, *divinely counseling.*

διότι, conj. 869, 3, *because.*

δίφρος, -ου, ὁ, *a chariot body;* so called from its holding two, the driver and the combatant. contr. fr. διφόρος (δίς & φέρω), *carrying two.*

διώκω, f. διώξω & διώξομαι, 379, 1 ao. ἐδίωξα, 1 ao. p. ἐδιώχθην, *to pursue.* Fr. r. of δέ-δι-α.

δόγμα, -ατος, τό, 461, a, *that which seems true, an opinion.* **Dogma.** Fr. δοκέω.

δυκέω (ῶ), cj. 448, 4, *to think, to seem, to appear* (see φαίνω): εἰ δοκεῖ, *if you please.*

δόρυ, -ατος, τό, 202, 5, a spear *shaft, a spear.*

δορυφόρος, -ου, ὁ, 479, a, 480, 1, *a life guardsman:* strictly adj., fr. δόρυ & φέρω, *spear bearing.*

δουπέω (ῶ), f. δουπήσω, &c. reg. 2 pf. δέδουπα, 472, c, *to strike with*

a ringing sound, to clash. Fr. δοῦπος, *din.*

δράω (ὦ), cj. 421, 1, *to do.* **Drama.**

δρεπανηφόρος, -ον, 479, a, 480, 1, *scythe bearing.*

δρέπανον, -ου, τό, *a sickle, a scythe.* Fr. **δρέπω**, *to reap.*

δρόμος, -ου, ὁ, 460, b, *running, flight:* **δρόμῳ**, *at speed.* **Dromedary.** Fr. r. **δραμ** *to run.*

δύναμαι, cj. 404, 5, *to be able.* **Dynamic.**

δυνατός, -ή, -όν, 398, 1, *strong, possible.* Fr. **δύναμαι.**

δύο, 255, 2, *two.* Lat. duo. **Dual.**

ε

ἐάν, contr. **ἤν**, **ἄν**, 872. *if.* **ἐάν** is used with the subjunctive, **εἰ** with the indicative and optative.

ἑαυτοῦ, 235, 670, *of himself, herself, itself, his own,* &c. Fr. **ἑ**, 231, & **αὐτός.**

ἐγγύς, 229, *near.*

ἐγκρυφίας, -ου, 218, R. a. *baked in the ashes.* Fr. **ἐν** & **κρύπτω**, *to hide,* whence **crypt.**

ἐγώ, 230, 667, I. Lat. ego. **Egotism.**

ἐδώδιμος, -ον, 471, **edible.** Fr. r. **ἐδ** to eat. Lat. edo.

ἐθέλω, cj. 422, 9, *to will, to be willing.* **ἐθέλω** denotes inclination with choice and purpose, while **βούλομαι** denotes simple desire or willingness.

ἔθνος, -εος, τό, *a nation.* **Ethnology.** (**ἔθνος** & **λόγος**).

εἰ, 872, *if;* 733, *whether:* **εἰ καί**, 874, 1, *even if.* Lat. si. See **ἐάν.**

εἴγε, *if indeed.* Fr. **εἰ** & **γέ.**

εἰμί, cj. 406, 1, *to be.* The root **ἐς** is seen in Lat. est, Eng. **is.**

εἶμι, cj. 405, 1, *to go.* Lat. eo, ire.

εἶπον, 2 ao., cj. 450, 8, *I said.* Fr. r. **ϝεπ**, seen in **ἔπος**, *a word,* whence Eng. **epic.**

εἴπου, *if anywhere.* Fr. **εἰ** & **ποῦ.**

εἰρωνεία, -ας, ἡ, *dissimulation,* **irony.** Fr. **εἴρων**, *a dissembler.*

εἰς, prep. 620, *into, to, toward.* **εἰς** more commonly occurs w. names of *places,* **παρά** & **πρός** w. names of *persons.*

εἰσαῦθις, adv., for **εἰς αὖθις**, *hereafter.*

εἴσειμι, cj. 405, 1, *to go in.* Fr. **εἰς** & **εἶμι.**

εἶτα, adv., *then, next.*

ἑκ, see **ἐξ.**

ἕκαστος, -η, -ον, 259, 538, a. *each.*

ἑκάτερος, -α, -ον, 259, *each* of two.

ἑκατέρωθεν, 203, b, *from each side,* or *both sides.* Fr. **ἑκάτερος.**

ἑκατέρωσε, 203, c, 204, *to each side,* or *both sides.* Fr. **ἑκάτερος.**

ἐκεῖ, adv., 249, *there.*

ἐκεῖνος, -η, -ο, 240, 678, *that,* HE: **ἐκεῖνος** corresponds to Lat. ille. Fr. **ἐκεῖ.**

ἐκκλησία, -ας, ἡ, *an assembly.* **Ecclesiastic.** For **ἐκκλητία**, 62, fr. **ἔκκλητος**, *called out.*

ἐκκλίνω, cj. 433, 1, *to turn aside, to give way.* Lat. clino (in compounds), Eng. **incline.** Fr. **ἐκ** & **κλίνω.**

ἐκκυμαίνω, f. ἐκκυμανῶ, 1 ao. ἐξεκύμηνα, cl. IV. *to bulge* or *swell out* like a wave. Fr. ἐκ & κυμαίνω, *to swell.*

ἐκμανθάνω, cj. 437, 6, *to learn well*, or *thoroughly.* Fr. ἐκ & μανθάνω.

ἐκπλήσσω (Att. -ττω), cj, 428, 5, a, *to astonish, to strike with terror.* Fr. ἐκ & πλήσσω, whence **apoplexy** (ἀπό & πλ.).

ἐκτάδην, adv., *stretched at length.* Fr. ἐκτείνω, *to stretch out.*

ἑκών, ἑκοῦσα, ἑκόν, 158, f. *willing, voluntarily.*

ἐλαύνω, cj. 435, 2, 684, a, *to drive, to ride, to advance:* ἐλαύνειν εἰς, *to charge into:* ἐλαύνειν ἀντίος, *to advance to meet.* **Elastic.**

ἐλέγχω, f. ἐλέγξω, 1 ao. ἤλεγξα, pf. p. ἐλήλεγμαι, 1 ao. p. ἠλέγχθην, f. m. ἐλεγχθήσομαι, *to convict.*

ἐλελίζω, f. ἐλελίξω, 328, b, *to raise the battle cry* ἐλελεῦ.

ἐλευθερία, -ας, ἡ, 464, c, *freedom.* Fr. ἐλεύθερος.

ἐλεύθερος, -α, -ον, *free.* Lat. liber.

Ἑλλάς, -άδος, ἡ, *Greece*, including in a wide sense, all Greece, its islands and colonies, as opposed to the lands of barbarians; in a narrower sense the mainland of Greece beyond Peloponnesus, to Epirus and the river Peneus in Thessaly.

Ἕλλην, -ηνος, ὁ, originally, *Hellen*, son of Deucalion; then his descendants were termed Ἕλληνες, which afterwards became the common designation of all *Greeks.*

Ἑλληνικός, -ή, -όν, 469, b. *Greek*, opp. to βαρβαρικός: τὸ Ἑλληνικόν, *the Greek force*, στράτευμα understood.

Ἑλληνικῶς, adv. of Ἑλληνικός, *in the Greek tongue.*

Ἑλλήσποντος, -ου, ὁ, *the Hellespont*, now the sea of Marmora. Literally, *the Sea of Helle*, who was drowned in it.

ἐμαυτοῦ, 235, 670, *of myself, my own.* Fr. ἐμέ, 231, & αὐτός.

ἐμβάλλω, cj. 432, 4, *to throw in* or *upon:* intr. 685, *to attack, to invade.* Fr. ἐν & βάλλω. **Emblem.**

ἐμός, -ή, -όν, 238, 675, *my.*

Ἐμπεδοκλῆς, -έους, ὁ, 180, *Empedocles*, a philosopher of Sicily, about 450 B. C. Fr. ἔμπεδος & κλέος, *abiding fame.*

ἔμπροσθεν, adv., *before, in front of.* Fr. ἐν & πρόσθεν, *before.*

ἐν, prep. 627, *in, among.*

ἐνδύω, cj. 423, 3, *to put on.* Fr. ἐν & δύω, Lat. induo, Eng. **endue.**

ἐνεσθίω, cj. 450, 3, *to eat up, to eat.* Fr. ἐν & ἐσθίω.

ἔνθα, adv. 248, 250, *where, there, thereupon.* Fr. ἐν.

ἐνθάδε, adv., 248, 203, c, *hither, here.* Fr. ἔνθα.

ἐνθύμημα, -ατος, τό, 461, a, *a thought, a device.* **Enthymeme.** Fr. ἐνθυμέομαι, *to reflect.*

ἔνιοι, -αι, -α, indef. pro., *some.* Fr. ἔνι & οἵ, 812, ff.

ἐνίοτε, adv., *sometimes.* Fr. ἔνι & ὅτε, 812, ff.

ἐνταῦθα, adv., 248, *there, thereupon:* more frequent in prose than ἔνθα. Fr. ἐν.

ἐντελής, -ές, *complete, full.* Fr. ἐν & τέλος, *end.*

ἐντρυφάω (ῶ), f. ἐντρυφήσω, &c. reg. *to revel in, to mock.* Fr. ἐν & τρυφάω, *to live high.*

ἐντυγχάνω, cj. 437, 8, *to fall in with, to meet.* Fr. ἐν & τυγχάνω, *to happen.*

Ἐνυάλιος, -ου, ὁ, *Enyalius,* i. e. *the warlike,* epithet of Mars. Fr. Ἐνυώ, *the goddess of war.*

ἐξ, or (80, c), ἐκ before consonants, prep. 624, *from, out of, of.* ἐξ denotes from the *interior;* ἀπό, from the *exterior.* In composition it is frequently *intensive.*

ἐξάγω, cj. 424, 1, *to excite, to induce.* Fr. ἐξ & ἄγω.

ἐξαιρέω (ῶ), cj. 450, 1, *to take* or *draw out.* Fr. ἐξ & αἱρέω.

ἐξακισχίλιοι, -αι, -α, *six thousand.* Fr. ἑξάκις, *six times,* & χίλιοι.

ἑξακόσιοι, -αι, -α, 253, *six hundred.*

ἐξανθέω (ῶ), f. ἐξανθήσω, &c. reg. *to flower out, to be covered* with. Fr. ἐξ & ἀνθέω, *to flower,* whence **anther.**

ἐξελέγχω, see ἐλέγχω, of which it is a strengthened form — *to convict fully.*

ἐξέλκω, cj. 419, 19, *to draw off* or *out.* Fr. ἐξ & ἕλκω.

ἐξετάζω, 328, b, f. ἐξετάσω or ἐξετῶ 375, 1 ao. ἐξήτασα, pf. ἐξήτακα, pf. p. ἐξήτασμαι, 1 ao. p. ἐξητάσθην, *to examine.* Fr. ἐξ & ἑτάζω, *to test.*

ἐξευρίσκω, cj. 447, 6. *to find out.* Fr. ἐξ & εὑρίσκω.

ἐξηγέομαι, f. ἐξηγήσομαι, pf. ἐξήγημαι, 1 ao. ἐξηγησάμην, dep. m. *to prescribe, to explain.* **Exegesis.** Fr. ἐξ & ἡγέομαι, *to go before.*

Ἐξηκεστίδης, -ου, ὁ, 466, *Execestides,* the father of Solon. Fr. Ἐξήκεστος.

ἐξικνέομαι (-νοῦμαι), cj. 438, 2. dep. m. *to reach.* Fr. ἐξ & ἱκνέομαι, *to come.*

ἐξονειδίζω, cj. like 296, cl. IV. *to reproach violently.* Fr. ἐξ & ὀνειδίζω, *to reproach.*

ἐξοπλίζω, cj. like 296, cl. IV. *to arm completely.* Fr. ἐξ & ὁπλίζω, *to arm.*

ἔξω, adv., 229, *without, out from:* ἔξω εἶναι, in military language, *to outflank.* Fr. ἐξ. **Exotic.**

ἔοικα, 2 pf. 409, 7, *I seem likely* or *like.*

ἐπᾴδω, see ᾄδω, *to sing at* or *over.* Fr. ἐπί & ᾄδω. **Epode.**

ἐπάν, conj. 877, 5, *whenever, as soon as.*

ἐπανέρχομαι, cj. 450, 2, *to return.* Fr. ἐπί & ἀνέρχομαι.

ἐπεί, conj. 877, 5, *after that, when, since:* more definite than ὅτε. Fr. ἐπί.

ἐπειδάν, conj. 877, 6, *whenever, as soon as.*

ἐπειδή, conj. 877, 6, *after that, when, since.*

ἔπειμι, cj. 405, 1, *to go* or *come to:* ἡ ἐπιοῦσα ἕως, *the following morning.* Fr. ἐπί & εἶμι.

ἔπειτα, adv., *then, thereupon.* Fr. ἐπί & εἶτα.

ἐπερώτησις, -εως, ἡ, 460, a. *ques-*

tioning. Fr. ἐπερωτάω, *to question.*

ἐπί, prep. 640—642, *on, upon, in, for, to, in regard to, on account of.*

ἐπιγελάω (ῶ), cj. 419, 2, *to laugh at.* Fr. ἐπί & γελάω.

ἐπιδαψιλεύομαι, f. ἐπιδαψιλεύσομαι, 1 ao. ἐπεδαψιλευσάμην, dep. m. *to give freely: παραδείγματι δαψιλεύεσθαι, to illustrate an example more copiously.* Fr. ἐπί & δαψιλεύομαι, *to abound.* k. with Lat. dapes.

ἐπιδείκνῡμι, cj. 442, 3, *to exhibit, to show.* Fr. ἐπί & δείκνυμι.

ἐπιδίδωμι, cj. 403, 4, *to give besides, to give.* Fr. ἐπί & δίδωμι.

ἐπιεικῶς, adv. of ἐπιεικής, *pretty freely.*

ἐπιθυμέω (ῶ), f. ἐπιθυμήσω, &c. reg. 472, c. *to desire.* Fr. ἐπί & θυμός.

ἐπικάμπτω, cj. 427, 8, in military language, *to wheel.* Fr. ἐπί & κάμπτω.

ἐπικλώθω, f. ἐπικλώσω, &c. reg. like 295, *to spin to, to allot to* any one. Fr. ἐπί & κλώθω, *to spin.* See Κλωθώ.

ἐπιλείπω, cj. 292, cl. II. *to fail, to leave behind.* Fr. ἐπί & λείπω.

ἐπιμελέομαι (-λοῦμαι), also ἐπιμέλομαι, f. ἐπιμελήσομαι & ἐπιμεληθήσομαι, pf. ἐπιμεμέλημαι, 1 ao. ἐπεμελήθην, 413, 422, 11, a, dep. p. *to pay attention to, to observe.* Fr. ἐπί & μέλω.

ἐπιμένω, cj. 422, 13, *to stay on, to remain.* Fr. ἐπί & μένω.

ἐπιορκέω (ῶ), f. ἐπιορκήσω & ἐπιορκήσομαι, 879, 1 ao. ἐπιώρκησα, pf. ἐπιώρκηκα, 478, *to swear falsely, to perjure one's self.* Fr. ἐπίορκος, *forsworn.*

ἐπιπέτομαι, cj. 424, 19, *to fly upon* or *over.* Fr. ἐπί & πέτομαι, from whose root πετ comes **petal.**

ἐπιπίπτω, cj. 449, 4, *to fall upon, to attack.* Fr. ἐπί & πίπτω.

ἐπισημαίνω, f. ἐπισημᾰνῶ, &c. reg. like 291. 1 ao. rarely ἐπεσήμᾱνα, cl. IV. *to give signs.* Fr. ἐπί & σημαίνω, *to signify.*

ἐπίσημος, -ον, 482, R. b. *marked, distinguished.* Fr. ἐπί & σῆμα, *a mark.*

ἐπισιτίζω, f. ἐπισιτίσω (Att. -ιῶ), &c. reg. like 296, cl. IV. *to furnish provisions:* m. *to get provisions, to forage.* Fr. ἐπί & σιτίζω, *to feed.*

ἐπίσταμαι, cj. 404, 6, *to understand.* Fr. ἐπί & στα, r. of ἵστημι.

ἐπισφάζω (Att. -ττω), 428, 15, *to slay upon.* Fr. ἐπί & σφάζω.

ἐπιταράσσω (Att. -ττω), cj. 428, 8, *to disturb.* Fr. ἐπί & ταράσσω.

ἐπιτάσσω (Att. -ττω), cj. 428, 9, *to impose, to enjoin.* Fr. ἐπί & τάσσω.

ἐπιτείνω, cj. 433, 5, *to stretch, to protract.* Fr. ἐπί & τείνω, root τεν, whence Lat. tenuis, Eng. **thin.**

ἐπιτήδειος, -α, -ον, also -ος, -ον, 468, 1, *useful: τὰ ἐπιτήδεια, provisions.* Fr. ἐπιτηδές, *on purpose.*

ἐπιτίθημι, cj. 403, 2, *to lay on, to inflict:* m. *to fall upon, to attack.* **Epithet.** Fr. ἐπί & τίθημι.

ἐπίτομος, -ον, *cut off, direct.* Fr. ἐπι-τέμνω, *to abridge*, whence **epitome.**

ἐπιτρέπω, cj. 424, 25, *to commit, to permit.* Fr. ἐπί & τρέπω.

ἕπομαι, cj. 424, 8, *to follow.* Lat. sequor, Eng. **second.**

ἐπόμνῡμι, cj. 442, 9, 1 ao. m. ἐπωμοσάμην, *to swear to.* Fr. ἐπί & ὄμνυμι.

ἑπτά, indec. 253, **seven.** Lat. septem, Eng. **heptarchy** (ἑπτά & ἀρχή).

ἐργάζομαι, f. ἐργάσομαι, pf. εἴργασμαι, 312, 1 ao. m. εἰργασάμην, 1 ao. p. εἰργάσθην, dep. m. cl. IV. (the pf. & ao. p. occur in a passive sense). *to* **work**, *to do, to produce:* γῆν ἐργάζεσθαι, *to till the land.* Lat. ergastulum.

Ἐρῑνύς, -ύος, ἡ, the *Erinys* or *Fury*, the common name of three avenging deities, supposed to be the impersonation of the pangs of a guilty conscience. *dub.*

ἑρμηνεύς, -έως, ὁ, *an interpreter.* **Hermeneutics.** Fr. Ἑρμῆς.

Ἑρμῆς, -οῦ, ὁ, *Hermes* or *Mercury*, son of Zeus and Maia, herald and messenger of the gods, and conductor of spirits to the lower world. **Hermetically.**

ἔρομαι, cj. 424, 9, *to ask a question.* r. Fερ, Lat. ver-bum. See ἐρωτάω.

ἔρχομαι, cj. 450, 2, *to come*, or *go.*

ἐρῶ, f. *I shall say.* See εἶπον, 450, 8.

ἐρωτάω (ω), f. ἐρωτήσω, &c. reg. in act. & p., but in Att. used in supplying the defective tenses of ἔρομαι, 424, 9. *to ask a question.* Lat. interrogo, and so differing from αἰτέω, *to ask for* something, Lat. peto. Fr. r. of ἔρομαι.

ἐς, see εἰς.

ἑσαῦθις, see εἰσαῦθις.

ἕσειμι, see εἴσειμι.

ἕστε, conj. 877, 7, *till:* ἕστε ἐπί, like Lat. usque ad, *even till.* Fr. ἐς & ὅτε.

ἕστωρ, -ορος, ὁ, *a peg* or *nail* inserted in the end of a wagon pole. *dub.*

ἑστώς, 2 pf. part. of ἵστημι.

ἑταῖρος, -ου, ὁ, *a companion:* ἑταῖρος ἀνήρ, *a man one associates with.* Fr. ἕτης, *a mate.*

ἕτερος, -έρα, -ερον, 247, 538, e. *the one* or *the other* of two. Lat. alter, Eng. **either, other.**

ἔτι, adv., *yet, still:* w. negatives, *longer.*

ἕτοιμος, -η, -ον, & in later Att. -ος, -ον, *ready.* k. with ἔτῡμος, *true*, whence **Etymology** (ἔτυμος & λέγω).

εὖ, adv., 227, *well.*

εὖγε, int. (εὖ γε), *good! well said!*

εὐδαίμων, -ον, 217, 221, d, 1; 481, *fortunate.* Fr. εὖ & δαίμων (whence **demon**), *with a good genius.*

εὐελπις, -ιδι, 217, c, 481, *hopeful.* Fr. εὖ & ἐλπίς, *hope.*

εὐεργέτης, -ου, ὁ, 459, 482, *a benefactor.* Fr. εὖ & r. ἐργ (see ἐργάζομαι), whence **energy** (ἐνέργεια).

εὐήθης, -ες, 179, 481, *good-natured, simple.* Fr. εὖ & ἦθος, *custom, nature*, whence **ethics.**

εὐθύς, adv. & adj., *straight, straightway, immediately: εἰθὺς οὐ, no longer.*

εὔνοια, -ας, ἡ, 464, c, *good-will.* Fr. **εὔνοος**, *well-disposed.*

Εὔφορβος, -ου, ὁ, *Euphorbus*, a Trojan, son of Panthus. Fr. **εὖ** & **φέρβω**, *to feed*, fr. which r. come Lat. herba, Eng. **herb.**

Εὐφράτης, -ου, ὁ, the river *Euphrates.*

εὐώνῡμος, -ον, *left:* τὸ **εὐώνυμον** (**κέρας**), *the left wing.* Fr. **εὖ** & **ὄνομα**, literally, *of good name* or *omen*, and so, a euphemism to avoid the use of the proper word for *left*, **ἀριστερός**, as bad omens came from that quarter.

ἐφίστημι, cj. 403, 5, *to set on* or *over, to appoint; to check* or *stop:* m. with intr. tenses of act., *to be over; to stop, to halt.* Fr. **ἐπί** & **ἵστημι.**

ἔχω, cj. 424, 11, *to have* or *hold, to occupy; to have power, to be able; to hold one's self, to be:* m. 691, *to hold one's self to, to be close* or *next to:* **καλῶς ἔχειν**, *to be well:* **ἀπόρως ἔχειν**, *to be perplexed.* **Heetic.**

ἕως, -ω, ἡ, 148, *the dawn, morning.* Strictly the *red* blush of morning, fr. r. of **αὕω**, Lat. uro, *to dry, set on fire:* whence Lat. Aurora, auster, Eng. **austere.**

ζ

ζάω (ῶ), f. **ζήσω** & **ζήσομαι**, 371, c. *to live:* for ao. & pf. the Attic uses **ἐβίων**, **βεβίωκα**, fr. **βιόω**, Lat. vivo.

ζεύγνῡμι, cj. 442, 5, *to bridge:* literally, to **join**, Lat. jungo, uxor *for* juxor.

ζεύγος, -εος, τό, 461, b, *a yoke* of beasts. Fr. **ζεύγνυμι.**

Ζεύς, gen. **Διός**, ὁ, 202, 6, *Zeus* or *Jupiter*, son of Kronus (Saturn), the chief deity of the Greeks. Fr. a Sanskrit r. div, *to shine.* See **θεός.**

Ζηνοφάντης, -ου, ὁ, irreg. vocative **Ζηνόφαντες** after the 3d decl., *Zenophantes.* Fr. **Ζεύς** (poetic gen. **Ζηνός**) & **φαίνω**, so, *one who makes known the will of Zeus.*

ζητέω (ῶ), f. **ζητήσω**, &c. reg. *to seek, to look for.*

ζυγόν, -οῦ, τό, a **yoke.** Fr. **ζεύγνυμι.** Lat. jugum, jugulum, whence **jugular.**

ζυγός, -οῦ, ὁ, a rare form for **ζυγόν.**

ζωρός, -όν, *pure, strong*, 471. Contr. for **ζωερός**, from **ζωός**, *alive.*

η

ἤ, conj. 860, *or, than:* **ἤ—ἤ**, *either —or.*

ἡγεμών, -όνος, ὁ, *a guide* or *leader.* Fr. **ἡγέομαι.**

ἡγέομαι (-εομαι), f. **ἡγήσομαι**, pf. **ἥγημαι**, 1 ao. **ἡγησάμην**, dep. m. *to lead, to guide, to consider.* Fr. **ἄγω.**

ἤδη, adv., *already, at once.*

ἥδομαι, f. **ἡσθήσομαι**, 1 ao. **ἡσθην**, dep. p. *to be glad.* k. with **ἡδύς.**

ἡδονή, -ῆς, ἡ, *pleasure.* k. with **ἡδύς.**

ἡδύς, -εῖα, -ύ, 212, 222, *pleasant,*

agreeable. Fr. ἀδ, r. of ἀνδάνω, *to please.*

ἥκω, f. ἥξω, 698, *I am* or *have come.*

ἥλιος, -ου, ὁ, *the sun.* Fr. same r. as ἕως.

Ἠλύσιον πεδίον, τό, *the* **Elysian** *plain*, the abode of the good after death: described by Homer as a delightful region in the remotest west; by later poets placed beneath the earth.

ἡμέρα, -ας, ἡ, *day.* **Ephemeral** (ἐφ' ἡμέραν, *for a day* only).

ἡμίεφθος, -ον, 482, *half-roasted.* Fr. ἡμι (ἡμισυς) & ἕψω, *to cook.*

ἡμιόλιος, -ον, 482, *one-and-a-half, half as much again.* Fr. ἡμι (ἡμισυς) & ὅλος.

ἥμισυς, -εια, -υ, (gen. ἡμίσεως more frequent than ἡμίσεος), *half.* Lat. semis, Eng. **semi.** Fr. μέσος.

ἤν, conj., contr. for ἐάν, *if;* which see.

ἡνίκα, conj. 248, 877, 3, *when.*

ἡνίοχος, -ου, ὁ, 480, 1, 479, a. ff. *a driver, a charioteer.* Fr. ἡνία, *the reins*, & ἔχω.

ἧπαρ, -ατος, τό, 165, *the liver.* Lat. hepar, Eng. **hepatic.**

ἡσῠχῇ, adv. *quietly:* dat. of ἡσυχος w. change of accent.

Θ

Θαλῆς, gen. **Θάλεω** 136, D, 2, dat. **Θαλῇ**, acc. **Θαλῆν**: also gen. **Θάλητος**, &c. 3d decl.: later form **Θαλῆς**, -οῦ, ὁ, *Thales* of Miletus, one of the Seven Wise Men of Greece, born about 640 B. C.

θάνατος, -ου, ὁ, *death.* Fr. θνήσκω.

θάπτω, cj. 427, 5, *to bury.* Fr. r. ταφ comes **Epitaph** (ἐπί & τάφος, *grave*).

θαυμάζω, f. θαυμάσω, generally **θαυμάσομαι**, 1 ao ἐθαύμᾰσα, pf. τεθαύμακα, pf. p. τεθαύμασμαι, 1 ao. p. ἐθαυμάσθην, 472, f. cl. IV. *to wonder to, wonder at.* Fr. θαῦμα, *a wonder.*

θαυμάσιος, -α, -ον, 468, *wonderful.* For θαυμάτιος, 62, fr. θαῦμα.

θεάομαι (ᾶομαι), f. θεάσομαι, pf. τεθέᾱμαι, 1 ao. ἐθεασάμην, dep. m. 472, b. *to see, to behold.* **Theatre.** Fr. θέα, *a sight*, same r. as θαυμάζω.

θεῖος, -α, -ον, 468, *of* or *belonging to a god, divine:* **θεῖον**, -ου, τό, *an omen.*

θεός, -οῦ, ὁ, ἡ, 141, *God, a god.* Lat. deus, Eng. **deity.** Probably fr. same r. as **Ζεύς.** **Atheist** (ἀ priv. & θεός).

θεραπεύω, f. θεραπεύσω, &c. reg. 472, d. *to wait on, to serve, to court.* **Therapeutics.** Fr. θεράπων.

θεράπων, -οντος, ὁ, *an attendant.*

θέω, cj. 426, 1. *to run.*

θησαυρός, -οῦ, ὁ, **treasure.** Lat. thesaurus, Fr. θε, r. of τίθημι.

θνήσκω, cj. 444, 4; 409, 4, *to die.*

θόρῠβος, -ου, ὁ, *a noise.* k. with τύρβη, Lat. turba, Eng. **turbulent.**

θυμός, -οῦ, ὁ, *the will, desire, anger.* Fr. θύω, *to rush*, from whose root comes Lat. fumus, Eng. **fume.**

θυσία, -ας, ἡ, 460, a, *sacrificing, a sacrifice.* Fr. θύω, *to sacrifice.*

θύω, cj. 420, 2, *to sacrifice.*

θώραξ, -ᾱκος, ὁ, *a cuirass.* Lat. & Eng. **thorax.**

ι

ἰάομαι (ῶμαι), f. ἰάσομαι, & ἰαθήσομαι, 1 ao. ἰασάμην & ἰάθην, dep. 415, *to cure.* k. with *laivw, to warm.*

ἰᾱτρός, -οῦ, ὁ, *a physician.* Fr. *iáomai.*

Ἰδομενεύς, -ῆος, ὁ, *Idomeneus,* grandson of Minos and king of Crete, one of the bravest heroes of the Trojan war.

ἱδρόω (ῶ), f. ἱδρώσω, 1 ao. ἵδρωσα, 472, a. *to* **sweat.** Lat. sudo, Fr. *ídrós, sweat.*

ἱερός, -ά, -όν, *sacred: τὰ ἱερά, sacrifices;* particularly, *the inward parts* of victims whence omens were drawn in sacrificing. **Hieroglyphic** (*ἱερ.* & *γλύφω* to carve).

ἱερόσῡλος, -ου, ὁ, 480, 1, *a temple-robber.* Fr. *ἱερός* & *συλάω, to rob.*

ἵημι, cj. 403, 1, *to send:* m. *to haste* or *long after.*

ἱκᾱνός, -ή, -όν, 471, *able, sufficient.* Fr. *ἵκω, to come.*

ἵνα, conj. 879, 6. *where; that, in order that.* Fr. 3d personal pro., old nom. ἴ or ἵ.

ἱππαρχος, -ου, ὁ, 473, a, 480, 1, *a commander of cavalry.* Fr. *ἵππος* & *ἄρχω.*

ἱππεύς, -έως, ὁ, *a horseman.* Fr. *ἵππος.*

ἱππόδρομος, -ου, ὁ, 473, *a race-course for horses and chariots, a* **hippodrome.** Fr. *ἵππος* & r. *δρομ, to run.*

ἵππος, -ου, ὁ, *a horse.* Lat. equus, Eng. **esquire.**

ἴσος, -η, -ον, 221, c, *like, equal: ἐν ἴσῳ, with equal step.* **Isosceles** (*ἴσος* & *σκέλος, leg.*).

ἰστέος, -α, -ον, verbal of *οἶδα, I know,* 398, 2. *χάριν ἰστέον, one must thank.*

ἵστημι, cj. 403, 5; 416, 1, *to make stand, to set:* m. 688, with intr. tenses of act., *to* **stand.** Lat. sto, sisto. Eng. **stable.**

ἰσχυρίζομαι, f. ἰσχυρίσομαι, Att. ἰσχυριοῦμαι, 1 ao. ἰσχυρισάμην, 472, e, cl. IV. *to contend vehemently, to assert positively.* Fr. *ἰσχῡρός, strong.*

ἰσχύς, -ύος, ἡ, *strength; a force* of soldiers. Fr. *ἴς, strength,* Lat. vis, whence **violent.**

ἴσως, adv. of *ἴσος, equally, perhaps.*

κ

κἀγαθός, 68, R. a, by crasis for *καὶ ἀγαθός.*

κἀγώ, 68, R. a, by crasis for *καὶ ἐγώ.*

κάθαρμα, -ατος, τό, 461, a, mostly pl., *offscourings.* Fr. *καθαίρω, to purge,* whence **Cathartic.**

κάθημαι, cj. 406, 2, *to sit down, to post one's self.* Fr. *κατά* & *ἧμαι.*

καθίστημι, cj. 403, 5; 416, 1, *to set down, to appoint, to make:* m. with intr. tenses of act., *to take one's position.* Fr. *κατά* & *ἵστημι.*

καθοράω (ῶ), cj. 450, 4, *to look down upon, to observe.* Fr. κατά & ὁράω.

καί, conj. 855, ff. *and, also, even:* καί—καί, *both—and:* τέ—καί, *not only—but also,* or *both—and:* καὶ μήν, *however:* καὶ γάρ, *and—for,* with ellipsis of a thought easily supplied from the context.

καιρός, -οῦ, ὁ, *the right measure* or *time, an opportunity.* k. with κάρα, *head.*

κακία, -ας, ἡ, 464, c. *badness, cowardice.* Fr. κακός.

κακός, -ή, -όν, comp. 223, 2. *bad, wicked.*

κακῶς, adv? of κακός, *ill:* κακῶς ποιέω, w. acc. *to ill treat.*

καλέω (ῶ), cj. 420, 5. *to call.* Lat. calo, clamo, Eng. **claim.**

Καλλιδημίδης, -ου, ὁ, *Kallidemides.*

καλός, -ή, -όν, comp. 223, 6. *beautiful, honorable, upright.*

καλῶς, adv. of καλός, *fairly, well.*

κἄν, 68, R. a. by crasis for καὶ ἐάν, 874, 2.

κἀνταῦθα, 68, R. a. by crasis for καὶ ἐνταῦθα.

κάρηνον, -ου, τό, *the head:* often, like Latin caput, denoting *the individual, the person.* So κάρηνα, pl., *people.* A lengthened form of κάρα, *head.*

κατά, prep. 631, 632, *down, upon, against, opposed* or *opposite to, according to.*

καταγελάω (ῶ), cj. 419, 2, *to deride.* Fr. κατά & γελάω.

καταθεάομαι (ῶμαι), cj. see θεάομαι, dep. m., *to look down upon, to survey.* Fr. κατά & θ.

κατάκειμαι, cj. 405, 2, dep. m. *to lie down, to recline.* Fr. κατά & κεῖμαι.

κατακόπτω, cj. 427, 10, *to cut down, to cut to pieces.* Fr. κατά & κόπτω, from whose root κοπ comes **coupon.**

καταλαμβάνω, cj. 437, 4, *to seize, to overtake.* **Catalepsy.** Fr. κατά & λαμβάνω.

καταλείπω, cj. 292, cl. II. *to leave remaining.* Fr. κατά & λείπω.

καταλύω, cj. 269, *to dissolve, to unyoke,* hence, the object being omitted, *to halt.* **Catalysis.** Fr. κατά & λύω.

καταπαύω, cj. 421, 19, *to make cease, to quell:* m. *to desist.* Fr. κατά & παύω.

καταπηδάω (ῶ), f. καταπηδήσω & καταπηδήσομαι, 1 ao. κατεπήδησα, pf. καταπεπήδηκα, *to leap down from.* Fr. κατά & πηδάω, *to leap.*

κατατίθημι, cj. 403, 2, *to put* or *lay down:* m. *to lay down from one's self, to deposit.* Fr. κατά & τίθημι.

καταφανής, -ές, 217, 475, *in sight, visible.* Fr. καταφαίνομαι, *to become visible.*

κατεπᾴδω, see ᾴδω, ἐπᾴδω, *to sing over derisively.* Fr. κατά & ἐπᾴδω.

κατέχω, cj. 424, 11, *to hold back, to occupy;* ὁ λόγος κατέχει, 493, *the report prevails.*

κατοικέω (ῶ), see οἰκέω, *to inhabit.* Fr. κατά & οἰκέω.

κεῖμαι, cj. 405, 2, *to lie, to lie slain.*

κείρω, cj. 432, 8, *to devour, to consume*, to **shear.**

κελέυω, cj. 421, 20, *to command.* Fr. κέλλω, *to urge.* Lat. *per*cello, celer, Eng. **celerity.**

κενοδοξία, -ας, ἡ, 464, c. *conceit, vain-glory.* Fr. κενόδοξος (κενός & δόξα, *glory*, whence **doxology**, fr. δ. & λέγω).

κενός, -ή, -όν, *empty.* **Cenotaph** (κ. & τάφος, *grave*).

κέρας, -ατος, τό, 165, a **horn**; in military language, *the wing* of an army. Lat. cornu.

Κέρβερος, -ου, ὁ, *Cerberus*, the dog which guarded the entrance of the lower world.

κεφάλαιος, -α, -ον, 468, *principal, chief.* Fr. κεφαλή.

κεφαλαιώδης, -ες, 481, a. *principal, most important.* Fr. κεφάλαιος & εἶδος, *form*, whence **idol** (εἴδωλον).

κεφαλή, -ῆς, ἡ, the **head.** Lat. caput, Eng. **capital.**

κίνησις, -εως, ἡ, 460, a, *movement, commotion.* Fr. κινέω, *to move.*

Κλέαρχος, -ου, ὁ, *Klearchus*, the chief of the mercenaries in Cyrus's service.

Κλεινίας, -ου, ὁ, *Klinias*, father of Alcibiades.

κλῆρος, -ου, ὁ, *a lot, an inheritance.* Lat. clericus, Eng. **clerk, clergy.** Fr. κλάω, *to break*, because *broken* bits were used in casting *lots.*

Κλωθώ, -οῦς, ἡ, *Klotho*, literally *Spinster*, one of the three Μοῖραι, or Fates, who spins the thread of life. Fr. κλώθω, *to spin.*

κοινόω (ῶ), f κοινώσω, &c. reg. 472, a. *to communicate, to consult.* Fr. κοινός, *common.*

κολάζω, f. κολάσω & κολάσομαι, 379, 1 ao. ἐκόλασα, pf. p. κεκόλασμαι, 1 ao. p. ἐκολάσθην, 472, f. cl. IV. *to punish.* Fr. κόλος, *lopped off.*

κομίζω, f. κομίσω, (Att. -ῶ) &c. reg. like 296, cl. IV. *to take care of, to carry* or *bring.* Fr. κομέω, *to take care of*, Lat. cōmo.

κονιορτός, -οῦ, ὁ, *a rising of dust.* Fr. κόνις & ὄρνυμι, *to raise.*

κόνις, -εως, ἡ, *dust*, for which κονία is the more usual prose word. Lat. cinis.

κόρη, -ης, ἡ, *the side of the forehead, the temple: κατὰ κόρης πατάσσειν, to box on the ear.*

κόρυζα, -ης, ἡ, *a cold in the head, a catarrh.* Fr. κόρη.

κρανέα, -ας, ἡ, (for κράνεια), *the cornel-tree.* k. with κραναός, *hard.*

κρανίον, -ου, τό, *the skull*, the **cranium.** k. with κάρα, *head.*

κράνος, -εος, τό, *a helmet.* k. with κάρα, *head.*

κρατήρ, -ῆρος, ὁ, *a mixing bowl*: then, from the similarity of form, *the* crater of a volcano. Fr. κεράννυμι, *to mix.*

κράτος, -εος, τό, *strength*: ἀνὰ κράτος or κατὰ κράτος, *with all one's might.* k. with Eng. **hard.**

κραυγή, -ῆς, ἡ, *shouting, clamor.* k. with κράζω, *to scream*, fr. r. of which come κόραξ, Lat. corvus, *a raven*, Eng. **crow, croak.**

κρηπίς, -ῖδος, ἡ, *a boot*, also, *a sandal.* Lat. crepida.

Κροῖσος, -ου, ὁ, *Croesus*, king of

Lydia, proverbial for his wealth; born 595 B. C.

κτάομαι (ᾶομαι), f. κτήσομαι, f. pf. κεκτήσομαι, pf. κέκτημαι, 1 ao. ἐκτησάμην, dep. m. 319, b, 393, a, 692, 712. *to acquire:* pf. *to possess.*

κτῆμα, -ατος, τό, 461, a. *a possession.* Fr. κτάομαι.

Κτησίας, -ου, ὁ, *Ktesias*, a Greek who was sometime physician to Artaxerxes II; an extensive writer, whose works are mostly lost.

κύαμος, -ου, ὁ, *a bean.*

κυκλόω (ῶ), f. κυκλώσω, &c. reg. 472, a. *to encircle, to surround.* Fr. κύκλος, *circle*, Eng. **cycle.**

κύκλωσις, -εως, ἡ, 460, a. *a surrounding*, as in battle. Fr. κυκλόω.

κύλιξ, -ικος, ἡ, *a cup.* k. with κύκλος.

Κῦρος, -ου, ὁ, *Cyrus*, the name of two celebrated Persians; the Elder, who founded the Persian empire, B. C. 559; the Younger, who was brother of Artaxerxes II. Fr. a Persian word Khor, signifying *the sun.*

κύων, κυνός, ὁ, ἡ, 202, 9, *a dog.* Lat. canis, Eng. **hound.**

κώμη, -ης, ἡ, *a village.* Fr. κεῖμαι or κοιμάομαι, *to sleep*, whence **cemetery.**

Λ

Λάκων, -ωνος, ὁ, a Laconian. **Laconic.**

λαμβάνω, cj. 437, 4, *to take.*

λανθάνω, cj. 437, 5. *to escape one's notice.* **Lethargy.**

λέγω, cj. 424, 15, a. (see 450, 8, a.), *to say, to speak, to mean.* Lat. lego, Eng. **lecture.** The primary meaning of the r. λεγ seems to be to **lay.**

λείπω, cj. 292, 412, b. cl. II. *to* **leave.**

λευκοθώραξ, -ᾶκος, 218, 481, *with white* (probably linen) *cuirass.* Fr. λευκός & θώραξ.

λευκός, -ή, -όν, *white.* r. seen in Lat. luceo, Eng. **look.**

λεωφόρος, -ον, 479, a, 480, 1. *bearing people:* ἡ λεωφόρος (ὁδός), *the common road.* Fr. λεώς, *people* (whence **laity**) & φέρω.

ληρέω (ῶ), f. ληρήσω, &c. reg. 472, c. *to prate, to talk nonsense.* Fr. λῆρος.

λῆρος, -ου, ὁ, *idle talk, nonsense, humbug.*

λῃστής, -οῦ, -ὁ, 459, *a robber.* Fr. λῃΐζομαι, *to plunder.*

λίμνη, -ης, ἡ, *a lake, a marsh:* said also of the stagnant river Styx in the lower world. Fr. λείβω, *to pour*, Lat. libo, Eng. **libation.**

λόγιον, -ου, τό, *an oracle.* strictly neuter of λόγιος, *skilled in words*, 468, fr. λόγος.

λογος, -ου, ὁ, 457, *speech, a word, a report, reason.* **Logic.** Fr. λέγω.

λόγχη, -ης, ἡ, *a spear-head*, a **lance.**

λούω, f. λούσω, 1 ao. ἔλουσα, pf. p. λέλουμαι, 1 ao. p. ἐλούθην, f. m. λούσομαι, 1 ao. m. ἐλουσάμην, *to wash:* most common in the

middle, *to bathe, to wash one's self.* Lat. lavo, Eng. **lotion.**

λοχᾱγός, -οῦ, ὁ, 473, a. *the commander of a* λόχος, *a captain.* Fr. λόχος & ἄγω.

λόχος, -ου, ὁ, *a company* of soldiers, consisting of 100 men, or less, =Roman centuria. Strictly, *an ambush,* fr. λέγω, to lay.

Λυδός, -οῦ, ὁ, *a Lydian.*

Λύκιος, -ου, ὁ, *Lycius,* an Athenian in Cyrus's army.

λυπέω (ῶ), f. λυπήσω, &c. reg. 472, c. *to trouble, to annoy:* p. *to grieve, to mourn.* Fr. λύπη, *pain.*

λυπηρός, -ά, -όν, 471, *troublesome.* Fr. λυπέω.

λύσις, -εως, ἡ, 460, a. *a loosing.* Fr. λύω. **Analysis** (ἀνά & λ.).

λύω, cj. 269, ff. to **loose,** *to break.* Lat. luo.

μ

μά, intens. par. 852, 14. *surely: μὰ Δία, no, by Zeus!*

μάκαρ, -αρος, 218, 220, *blessed; μακάρων νῆσοι, the islands of the blessed,* supposed by the poets to lie in the ocean, at the remotest west.

μακρός, -ά, όν, comp. μακρότερος & μάσσων, μακρότατος & μήκιστος, 222, D. *long.* Perhaps Lat. macer, Eng. **meagre.**

μάλα, adv. comp. 227, *very, much: μᾶλλον, more, rather: μάλιστα, most, especially:* frequently used as an intensive, in assertions: *καὶ μάλα, yes, indeed.*

μανθάνω, cj. 437, 6; 412, a. *to learn, to notice.* **Mathematics.**

μαντεῖον, -ου, τό, *an oracle.* strictly n. of μαντεῖος, *prophetic,* 468, fr. μάντις.

μαντικός, -ή, -όν, 469, b, *prophetic.* Fr. μάντις.

μάντις, -εως, ὁ, *a soothsayer, a diviner.* Fr. μαίνομαι, *to be frenzied,* whence **maniac.**

μάχαιρα, -ας, ἡ, *a sabre,* or *curved sword,* used for striking; while the ξίφος, or *straight sword,* was used both for striking and thrusting.

μάχη, -ης, ἡ, 457, *fight, battle.* Fr. μάχομαι.

μάχομαι, cj. 422, 10, *to fight.*

μέγας, 219, 174, comp. 222, *great, large.* Lat. magnus, magister, Eng. **master.**

μεθίστημι, cj, 403, 5; 416, 1, a. *to remove:* m. with intr. tenses of act., *to retire.* Fr. μετά & ἵστημι.

μεῖον, -ονος, τό, n. of μείων fr. μικρός, 174, *the disadvantage;* in phrase μεῖον ἔχειν.

μειρακίσκος, -ου, ὁ, 465, b. *a lad.* Fr. μεῖραξ, *a lad* or *lass.*

μελαγχολία, -ας, ἡ, 464, c. **melancholy.** Literally, *black bile,* fr. μελάγχολος, fr. μέλας, *black,* & χολή, *bile,* whence **cholera.**

μελανία, -ας, ἡ, 464, c. *blackness.* Fr. μέλας, *black.*

μελετάω (ῶ), f. μελετήσω & μελετήσομαι &c. reg. 472, b. *to practice.* Fr. μελέτη, *care.*

μέλλω, cj. 422, 12; 711. *to be about, to intend,* or *design* to do anything.

μέλω, cj. 422, 11, a. *to be an object of care* or *concern:* μέλει μοι, impers., *I care for* a thing.

μέν, conj. 862, 1, a. *indeed;* but very frequently untranslatable, being used merely to distinguish a statement from another following statement related to it, and connected with the foregoing by the correlative δέ.

Μένιππος, -ου, ὁ, *Menippus*, a cynic philosopher and satirist, about 60, B. C.

μέντοι, conj. 864, 6, *yet, however.*

μένω, cj. 422, 13, tr. & intr. to **remain,** *to wait, to await.* Lat. maneo. Eng. **mansion.**

Μένων, -ωνος, ὁ, *Menon*, one of the commanders of Cyrus's Greek force. Fr. μένω, i. e. the *steadfast.*

μέσος, -η, -ον, comp. 221, c. *middle:* for difference of meaning according to position, see 536: μέσον, τό, *the center*, 530, b. The r. is seen in μετά, Lat. medius, Eng. **mid.**

μετά, prep. 643—645. *with, among, along with, after.* Same r. as μέσος.

μεταδίδωμι, cj. 403, 4, *to distribute.* Fr. μετά & δίδωμι.

μέτειμι, cj. 405, 1, *to follow, to pursue.* Fr. μετά & εἶμι.

μετοικέω (ῶ), see οἰκέω, *to change one's abode, to remove.* Fr. μετά & οἰκέω.

μή, adv. & conj., 832—841, *not, lest, that—not.* Lat. ne.

μηδαμῶς, 832, *by no means:* adv. of μηδαμός, fr. μηδέ & ἀμός (Att. ἁμός), *not even one.*

μηκέτι, adv. 80, b, 832, *no longer.* Fr. μή & ἔτι.

μήν, ntens. par. 852, 13, *in truth:* καὶ μήν, *and truly:* in contradictions, *nevertheless.* μήν is originally the same as μέν.

μηρός, -οῦ, ὁ, *the thigh.*

μήτηρ, μητρός, ἡ, 173, a **mother.** Lat. mater, Eng. **maternal.**

Μίδας, -ου, ὁ, *Midas*, son of Gordius; a wealthy and effeminate king of Phrygia.

μικρός, -ά, -όν, comp. 223, 3, *small, little.* **Microscope** (μ. & σκοπέω, *to look at*).

μιμνήσκω, cj. 444, 6, *to remind:* m. *to call to mind*, Lat. reminisci: pf. μέμνημαι, 712, I **remember,** Lat. memini.

Μίνως, -ωος, also Att. 2d decl., Μίνως, -ω, ὁ, 148, *Minos*, son of Zeus and Europa, king of Crete, and, after his death, one of the three judges of the lower world.

μισέω (ῶ), f. μισήσω, &c. reg. 472, c, *to hate.* **Misanthrope** (μ. & ἄνθρωπος). Fr. μῖσος, *hatred.*

μισθός, -οῦ, ὁ, *pay, wages.*

μνημονεύω, f. μνημονεύσω, &c. reg., but pf. is ἐμνημόνευκα (see 319, Exc. b), 472, d. *to call to mind* = μιμνήσκομαι. Fr. μνήμων, *mindful*, whence **mnemonics.**

Μοῖρα, -ας, ἡ, *the goddess of fate, the Fate.* The three Fates were Klotho, Lachesis and Atropos. μοῖρα, as a common noun, signifies *part*, fr. μείρομαι *to divide*, fr. r. of which Lat. mora, Eng. **mortal.**

μόνος, -η, -ον, *alone*: μόνον. adv. *only*. **Monarch** (μ. & ἄρχω).

μυθεύω, f. μυθεύσω, &c. reg. 472, d. *to say, to tell a story*: μυθεύεται, impers., *a story is told*. Used in late Greek for μυθέομαι; fr. μῦθος, *anything told*, whence **myth**.

μύρον, -ου, τό, *ointment*. Fr. μύρρα, **myrrh**.

μωραίνω, f. μωρᾰνῶ, 1 ao. ἐμώρᾰνα, 1 no. p. ἐμωράνθην, 472, g. *to be foolish*. Fr. μῶρος, *foolish*.

ν

ναί, intens. par. 852, 14. *yes*. Lat. nae.

νεκρός, -οῦ, ὁ, *a dead man, a corpse*. οἱ νεκροί, *the dead*. **Necromancy** (ν. & μαντεία). Fr. νέκυς, *a corpse*, fr. r. of which comes Lat. nex.

νέος, -α, -ον (Att. also -ος, -ον), *young*: ὁ νέος, *a young man*. Lat. novus, Eng. **new**.

Νέστωρ, -ορος, ὁ, *Nestor*, king of Pylos, famed for his wisdom and eloquence.

νεφέλη, -ης, ἡ, *a cloud*. Lat. & Eng. **nebula**. Fr. νέφος, the more usual term in prose; Lat. nubes.

νή, intens. par. (Att.) 852, 14. *yes*: νὴ Δία, *yes, by Zeus*.

νῆσος, -ου, ἡ, *an island*. Fr. νέω, *to swim*, Lat. no. **Polynesia** (πολύς & νῆσος).

νικάω (ῶ), f. νικήσω, &c. reg. like 285, *to conquer*, see 698. Fr. νίκη, 472, b.

νομίζω, f. νομίσω (Att. -ῶ), &c. *like*, 296, cl. IV. *to acknowledge, to consider*. **Numismatics**. Fr. νόμος, *usage*, 472, e, whence Lat. numus, numerus, Eng. **number**.

νῦν, adv. of time, **now**, *at present*. Lat. nunc.

νύξ, νυκτός, ἡ, 153, r. **night**. Lat. nox.

ξ

Ξενοφῶν, -ντος, ὁ, *Xenophon*.

Ξέρξης, -ου, ὁ, *Xerxes*, son of Darius I, king of Persia B. C. 485—465. The name signifies *a king*.

ξίφος, -εος, τό, *a sword*. See μάχαιρα.

ξυγγίγνομαι, cj. 449, 1. *to be with, to unite with*. Fr. ξύν & γίγνομαι.

ξύλινος, -η, -ον, 470, 3, *wooden*. Fr. ξύλον, *wood*.

ξυμβαίνω, cj. 435, 1, *to stand* or *come together, to come to pass*. Fr. ξύν & βαίνω.

ξυμβάλλω, cj. 432, 4. *to throw* or *put together, to compare*: m. *to contribute*. **Symbol**. Fr. ξύν & βάλλω.

ξύν, the older form of σύν, 628. ξύν (κσυν), σ being dropped, = Lat. cum.

ξυνέπομαι, see συνέπομαι.

ξυνεφέπομαι, cj. 424, 8, *to follow along with*. Fr. ξύν & ἐφέπομαι.

ξυνέχω, cj. 424, 11. *to hold together, to secure*.

ο

ὁ, ἡ, τό, article, 103, a, 119, 524, 525, *the*.

ὅδε, ἥδε, τόδε, pro. 110, 239, 538, a, 678, 679, *this.*

ὁδός, -οῦ, ἡ, *a way.*

ὀδύρομαι, f. ὀδυροῦμαι, 1 ao. ὠδυράμην, *to mourn.* same r. as δυς-, *ill-.*

Ὀδυσσεύς, -έως, ὁ, *Ulysses,* king of Ithaca, celebrated for his prudence. His misfortunes and adventures during his return from the Trojan war form the subject of the **Odyssey.** Fr. δυς-, *ill-,* see ὀδύρομαι.

ὅθεν, adv. 248, 879, 2, *whence.*

οἶδα, cj. 409, 6; 712, *I know.* **History, Story.**

οἰκέω (ῶ), f. οἰκήσω, &c. reg. 472, c. *to dwell, to live.* **Ecumenical.** Fr. **οἶκος,** *house,* Lat. vicus, Eng. **-wich,** as in *Sandwich.*

οἶμαι, contr. form of οἴομαι, used in parenthesis.

οἰμωγή, -ῆς, ἡ, 457, *groaning, lamentation.* Fr. οἰμώζω.

οἰμώζω, f. οἰμώξομαι, 379, 1 ao. ᾤμωξα, pf. p. ᾤμωγμαι, 1 ao. p. ᾠμώχθην, cl. IV. *to groan.* Fr. **οἴμοι,** int. *woe's me!*

οἰνοχόος, -ου, ὁ, 479, a, 480, 1, *a cup-bearer.* Fr. **οἶνος** *wine,* Lat. vinum, & χέω, *to pour.*

οἴομαι, cj. 422, 15, *to think, to suppose.*

οἷονπερ, adv. 251, *just like as.* Fr. **οἷος** & enclitic πέρ, 850, 3.

οἷος, -α, -ον, 247, like Lat. qualis, *of what kind, how:* **οἷον,** adv., *as, like as.* Fr. ὅς.

ὀκτώ, 253, indec., **eight.** Lat. octo, Eng. **octave.**

ὀλέθριος, -α, -ον, & -ος, -ον, 468, *destructive, rascally.* Fr. **ὄλεθρος,** *destruction.*

ὀλίγος, -η, -ον, comp. 223, 4, *little, few:* **οὐκ ὀλίγα** (acc. pl.), adv. *not a little.* **Oligarchy** (ὀ. & ἄρχω).

ὀλιγωρέω (ῶ), f. ὀλιγωρήσω, &c. reg. 472, c. *to slight.* Fr. **ὀλίγωρος,** *slighting.*

ὅλος, -η, -ον, 537, ff., *whole.* **Catholic** (κατά & ὅλ.).

ὅλως, adv. of **ὅλος,** *altogether, wholly.*

ὁμαλῶς, adv. of ὁμαλός, *evenly, regularly.*

Ὅμηρος, -ου, ὁ, *Homer,* the author of the Iliad and Odyssey.

ὅμοιος, -α, -ον, (also Att. -ος, -ον), 468, *like.* Lat. similis. Fr. **ὁμός,** *common.* **Homœopathy.** (ὁ. & πάθος, *treatment.*

ὁμόνεκρος, -ου, ὁ, 482, *a fellow-deadman, a companion in death.* Fr. **ὁμός** & **νεκρός.**

ὁμοτράπεζος, -ου, ὁ, 482, *a table-companion.* Fr. **ὁμός** & **τράπεζα,** *table,* whence **trapezium.**

ὁμοῦ, adv., 590, a, *together, along with.* gen. of **ὁμός.**

ὁμόψηφος, -ον, 482, *voting with, sympathizing with.* Fr. **ὁμός** & **ψῆφος,** *a vote.*

ὅμως, conj., 864, 8, *nevertheless.* Fr. **ὁμός.**

ὀνίνημι, cj. 403, 6; 27, *to benefit.*

ὄνομα, -ατος, τό, a **name.** Lat. nomen. **Anonymous** (ἀ priv. & ὄνομα).

ὄπισθεν, adv., *behind, in the rear.* k. w. r. of ἕπομαι, as Lat. secundum fr. sequi.

ὁπλίζω, f. ὁπλίσω (Att. -ιῶ), &c. like 296. cl. IV, *to arm:* m. *to arm one's self.* Fr. ὅπλον, 472, e.

ὁπλίτης, -ου, ὁ, 459, *a heavy-armed soldier, a hoplite.* Fr. ὅπλον.

ὅπλον, -ου, τό, usually in pl., ὅπλα, *arms*, with special reference to the large *shields* of men in full armor.

ὁπόσος, -η, -ον, 247, pro., *as much* or *many as; how much* or *many.* Fr. an old pro. ὅπος, indef., fr. πός interrog. (Lat. quis), the correlative of ὅς.

ὅπως, conj. 248, 876, 3, *that, in order that, as, how:* οὐκ ἔστιν ὅπως οὐ, 812, ff. 844, *somehow.* Fr. ὅπος, see under ὁπόσος.

ὁράω (ὦ), 450, 4, *to see.* **Panorama** (πᾶς & ὁρ.).

ὄργανον, -ου, τό, *an instrument.* **Organ.** Fr. r. ἐργ, see ἐργάζομαι.

ὅρκος, -ου, ὁ, *an oath.* Fr. ἔργω, *to restrain*, Lat. arceo.

ὁρμάω (ὦ), f. ὁρμήσω, &c. reg., 472, b, *to urge;* commonly intr., *to rush.* Fr. ὁρμή, *onset.*

ὄρος, -εος, τό, *a mountain.* **Oread.** Fr. r. of ὄρνυμι, *to raise,* Lat. orior, Eng. **origin.**

ὅς, ἥ, ὅ, 247, pro., *who, what, which.*

ὅσος, -η, -ον, 247, pro., like Lat. quantus, *as great* or *much as:* pl., like Lat. quot, *as many as, who-* or *whatever:* τοσοῦτοι—ὅσοι, *as many—as:* ὅσον, adv., *as much as.* Fr. ὅς.

ὅστις, ἥτις, ὅ τι, 246, pro., *whoever, whatever*, also in indirect questions, *who, what.*

ὅτε, conj., 248, 877, 1, *when, since.* Fr. ὅς.

ὅτι, conj., 868, 1, 869, 1, *that, because, since.*

οὗ, adv., 248, 590, a, *where.* gen. of ὅς.

οὐ, adv., 80, a, 103, 832, *not, no.*

οὐδαμῶς, adv., 832, *by no means.* Fr. οὐδαμός: see μηδαμῶς.

οὐδέ, conj., 832, 858, *and not, neither, nor, but not, not even.* Fr. οὐ & δέ.

οὐδείς, 255, *no one:* οὐδέν, 848, a, *not at all.*

οὐκέτι, adv., 80, a, 832, *no longer.* Fr. οὐ & ἔτι.

οὐκοῦν, conj., 112, 866, a, *not—then? therefore.*

οὖν, conj., 866, 2, *therefore, at any rate.*

οὔποτε, adv., *never.* Fr. οὐ & ποτέ.

οὔπω, adv., 848, b, *not yet.* Fr. οὐ & πώ.

οὐρᾰνός, -οῦ, ὁ, *heaven.* **Uranus.** Fr. r. of ὄρνυμι, *to raise.*

οὔτε, conj., 859, usually repeated, like Lat. neque—neque, οὔτε—οὔτε, *neither—nor.* Fr. οὐ & τέ.

οὗτος, αὕτη, τοῦτο, pro., 239, 538, a, 678, 679, *this:* καὶ ταῦτα, *and that too.* Fr. ὁ & αὐτός.

οὑτοσί, 242, *this here.*

οὕτως, 80, c, 248, *thus, so.* Fr. οὗτος.

ὀφθαλμός, -οῦ, ὁ, *eye.* **Ophthalmy.** Fr. r. ὀπ, see ὁράω.

ὄψις, -εως, ἡ, 460, a, *seeing, a sight.* Fr. r. ὀπ (ὁράω), whence **optics.**

π

παιανίζω, f. παιανίσω (Att. -ιῶ), 1 ao. ἐπαιάνισα, cl. IV. 472, e, *to chant a pæan.* Fr. παιάν, a **pæan.**

παῖς, παιδός, ὁ, ἡ, 158, a, d. 160, c. *a boy* or *girl: παῖδες, children.* **Pedagogue** (π. & ἄγω).

πάλαι, adv., *long ago: οἱ πάλαι, the ancient.* **Paleography** (παλαιός & γράφω).

Παλαμήδης, -εος, ὁ, *Palamedes,* king of Euboea, a leader in the Trojan war, famous for ingenious inventions. Fr. παλάμη, the **palm**; i. e. a *handy* man.

πάλιν, adv., *back, again.*

παλτόν, -οῦ, τό, *a dart.* Strictly n. of verbal παλτός, 398, 1, fr. πάλλω, *to hurl,* k. with βάλλω, also w. Lat. pello, Eng. **pulse.**

πάντως, adv. of πᾶς, *wholly.*

πάνυ, adv., *altogether, very, quite.* Fr. πᾶς.

παρά, prep., 646—648, *from, beside, among, with, during, to.* **Para-** in numerous compounds, as **Paragraph** (π. & γράφω).

παραγγέλλω, cj. under ἀπαγγέλλω, pl. IV. *to announce, to order, to give out.* Fr. παρά & ἀγγέλλω.

παράδειγμα, -ατος, τό, 461, a, *an example, an illustration.* **Paradigm.** Fr. παραδείκνυμι, *to represent.*

παραδίδωμι, cj. 403, 4, *to hand over, to deliver, to give up.* Fr. παρά & δίδωμι.

παράδοξος, -ον, 482, R. a, *marvelous, passing belief.* **Paradox.** Fr. παρά & δόξα, *expectation.*

παρακελεύομαι, cj. 421, 20, dep., *to exhort.* Fr. παρά & κελεύω.

παραμηρίδια, -ων, τά, 465, a, *armor for the thighs, cuisses.* Fr. παρά & μηρός.

παράπαν, adv., *altogether;* with a preceding negative, τὸ παράπαν, *at all.* Fr. παρά & πᾶν.

παράσῖτος, -ου, ὁ, a **parasite,** one who lives on another, and repays him by servility. Strictly adj. fr. παρασιτέω, *to eat with.*

παρασκευάζω, f. παρασκευάσω, 1 ao. παρεσκεύασα, pf. p. παρεσκεύασμαι, 1 ao. p. παρεσκευάσθην, cl. IV, *to prepare:* p. & m. *to get ready, to make preparations:* παρεσκευασμένος, *prepared, ready.* Fr. παρά & σκευάζω, *to prepare.* Hence

παρασκευή, -ῆς, ἡ, 457, c, *preparation.*

πάρειμι, cj. 406, 1, c, *to be present.* Fr. παρά & εἰμί.

παρελαύνω, cj. 435, 2; 684, a, *to ride by* or *along.* Fr. παρά & ἐλαύνω.

παρέρχομαι, cj. 450, 2, *to go by, to pass on.* Fr. παρά & ἔρχομαι.

παρέχω, cj. 424, 11, *to afford, to furnish:* m., 690: αἰτίαν παρέχειν, *to give occasion.* Fr. παρά & ἔχω.

παρθένος, -ου, ἡ, *a maiden.* **Parthenon.**

παροικέω (ῶ), see οἰκέω, *to dwell beside.* Fr. παρά & οἰκέω.

πᾶς, πᾶσα, πᾶν, 158, f, 160, b, 161, 259, 537, *all, the whole:* πᾶσα ἀνάγκη, *utter necessity:* πάντα &

τὰ πάντα, *every thing.* **Pantheist** (πᾶν & θεός).

πάσχω, cj. 447, 13, *to suffer.* Lat. patior, Eng. **passion.**

πατάσσω, f. πατάξω, 1 ao. ἐπάταξα, cl. IV. see 427, 19, a; 428, 5, a. *to beat, to strike.*

Πατηγύας, -ου, ὁ, *Pategyas,* a Persian.

πατήρ, πατρός, ὁ, 173, a **father.** Lat. pater. Eng. **paternal.** Fr. a Sanskrit r. pā, *to protect.*

παύω, cj. 421, 19, *to stop, make cease:* m. 688, *to cease, to desist.*

Παφλαγών, -όνος, ὁ, *a Paphlagonian:* also used as adj. Paphlagonia borders on the Euxine in Asia Minor.

πεδίον, -ου, τό, 465, a. *a plain.* Fr. πέδον, *earth.* k. with πούς, ποδός, *foot,* Lat. pes, Eng **pedestrian.**

πείθω, cl. II. cj. 295, *to persuade:* p. & m. 688, *to trust, comply, obey.* Lat. fido, fides, Eng. **faith.**

πειράω (ῶ), generally πειράομαι (ῶμαι), f. πειράσομαι, pf. πεπείρᾱμαι, 1 ao. m. ἐπειρασάμην, 1 ao. p. ἐπειράθην, 472, b, *to attempt, to endeavor.* Fr. πεῖρα, *trial.* k. with Lat. periculum, Eng. **peril.**

πελταστικός, -ή, -όν, 469, b, *pertaining to a* πελταστής *or targeteer:* τὸ πελταστικόν, *the targeteers,* 496.

πέμπω, cj. 424, 17, *to send.*

πένης, -ητος, 218, comp. 220, *poor:* ἀνὴρ πένης, *a laboring man.* Fr. πένομαι, *to toil,* whence Lat. penuria, **penury.**

περί, prep. 649–651, *about, around, concerning.* περί is *about,* on *all* sides; ἀμφί, *about,* on *both* sides.

περιγίγνομαι, cj. 449, 1, *to overcome.* Fr. περί & γίγνομαι.

περίειμι, cj. 406, 1, *to be superior.* Fr. περί & εἰμί.

περιέχω, cj. 424, 11, *to surround:* m. 691, *to cling to.* Fr. περί & ἔχω.

περιηγέομαι (οῦμαι), see ἡγέομαι, dep. m. *to lead around, to explain.* Fr. περί & ἡγ.

περιοράω (ῶ), cj. 450, 4, *to overlook, to let pass.* Fr. περί & ὁράω.

περιπίπτω, cj. 449, 4, *to fall around* or *upon.* Fr. περί & πίπτω.

Πέρσης, -ου, ὁ, *a Persian.*

Περσικός, -ή, -όν, 469, b. *Persian.* Fr. Πέρσης.

πήρα, -ας, ἡ, *a wallet* or *pouch,* Lat. pera.

Πίγρης, -ητος, ὁ, *Pigres,* a Carian.

πιέζω, f. πιέσω, 1 ao. ἔπιεσα, pf. p. πεπίεσμαι, 1 ao. p. ἐπιέσθην, cl. IV. *to distress.*

πίνω, cj. 435, 4. *to drink.* Lat. bibo, poto, Eng. **poison.**

πίπτω, cj. 449, 4, *to fall.* k. with Lat. peto, whence Eng. **petition.**

Πισίδης, -ου, ὁ, *a Pisidian:* Pisidia was S. W. of the central portion of Asia Minor.

πιστός, -ή, -όν, 398, 1, *faithful, trusty.* Fr. πείθω. Hence

πιστότης, -ητος, ἡ, 464, a, *fidelity.*

Πιττᾰκός, -οῦ, ὁ, *Pittacus,* of Lesbos, born about 650 B. C., one of the Seven Wise Men of Greece,

πλάγιος, -α, -ον, also -ος, -ον, *aslant*: εἰς πλάγιον, *in an oblique direction*.

πλαίσιον, -ου, τό, *an oblong figure, a rectangle* or *square*. k. with πλατύς, **flat**, *broad*, Lat. lātus, Eng. **plate**.

Πλάτων, -ωνος, ὁ, *Plato*, a celebrated Athenian philosopher, pupil of Socrates, born about 430 B. C. The name is said to come fr. πλατύς *wide*, from the *width* of his chest. *dub*.

πλέω, cj. 426, 3; 371, b, 377. *to sail*. k. with Lat. fluo, Eng. **flow**.

πλῆθος, -εος, τό, 461, b, *fullness, multitude*. Fr. πλήθω, whence **plethora**.

πλήθω, in pr. & imp. *to be full*. see 403, 7. Lat. pleo, plenus, Eng. **plenty**.

πλήν, prep. & conj. 626, 6. *except, except that, but, only*: πλὴν ἀλλά, *notwithstanding*. Fr. πλέον, *more than*.

πλήρης, -ες, *full*. Fr. r. πλε or πλη, see πλήθω.

πλησίον, adv., comp. 221, c, *near*. Fr. πέλας, *near*.

πλούσιος, -α, -ον, 468, *rich*. Fr. πλοῦτος, *riches*, 62.

Πλούτων, -ωνος, ὁ, *Pluto*, brother of Zeus and Poseidon, and god of the lower world. Fr. πλοῦτος, *riches*, because corn the chief *wealth* of ancient times was believed to be the gift of Hades, of whom Πλούτων is therefore only an epithet.

ποδήρης, -ες, 480, 1, *reaching to the feet*. Fr. πούς, *foot*, & ἄρω, to *join*.

πόθος, -ου, ὁ, *a desire, a longing*.

ποί, adv., 105, b, 248, *somewhere*. dat. of old pro. πός interrogative, the correlative of ὅς.

ποιέω (ῶ), f. ποιήσω, &c., like 287. Lat. facio, *to make, to cause, to act*. **Poet**.

πολέμιος, -α, -ον, 468, *hostile*: οἱ πολέμιοι, *the enemy*. Fr. πόλεμος.

πόλεμος, -ου, ὁ, *war, battle*. Fr. πέλω, *to move about*. **Polemic**.

πολλάκις, adv., 259, *many times, often*. Fr. πολύς.

πολύς, πολλή, πολύ, 219, comp. 223, 5. *much*: pl. *many*: πολὺς στόλος, *a numerous host*: πολὺς λόγος, *a wide-spread report*; πολλὴ κόρυζα, *a heavy cold*: πολὺς χρόνος, *a long time*: οἱ πολλοί, *the multitude*: ἐπὶ πολύ, *over a wide extent*: τὰ πολλά, *the most part, generally*. **Poly-** in compounds, as **Polygon** (π. & γωνία, *angle*), also **full**.

Πολύστρᾰτος, -ου, ὁ, *Polystratus*, an Athenian. Fr. πολύς & στρατός, *army*, 481.

πομπή, -ῆς, ἡ, 457, c, *a sending, a solemn procession*. Lat. pompa, Eng. **pomp**. Fr. πέμπω.

πονηρός, -ή, -όν, 471, *wicked*. Literally, *toilsome*, fr. πονέω, *to toil*. ὁ κακός is a *bad* man, ὁ πονηρός a *malefactor*.

πορεύω, f. πορεύσω &c. reg. 472, d, *to convey*: p., like Lat. vehor, *to be carried, to go*: in military language, *to march*, said of an army; while ἐλαύνω is said of

the general. Fr. πόρος, *a passage*, Eng. **pore.**

πορθμεύς, -έως, ὁ, 458, 1, *a ferryman;* epithet of Charon in the lower world. Fr. πορθμεύω *to ferry*, fr. which r. come Lat. fretum, Eng. **frith.**

ποταμός, -οῦ, ὁ, *a river.* **Hippopotamus** (ἵππος & π). Fr. r. πο of πίνω.

ποτέ, adv., 105, b, 248, *some time, once on a time:* ποῦ ποτε, *where in the world?* Compare 251. Fr. πός; see ποῖ.

πότερος, -α, -ον, 247, pro., *which* of two; Lat. uter. πότερα, n. acc. pl., 831, *whether;* Lat. utrum; but, like utrum, often untranslated, in direct questions. A comparative form fr. πός, which see under ὁπόσος.

ποῦ and πού, 105, b, 248: ποῦ, *where? πού, somewhere:* also, to qualify an assertion, *perhaps, I suppose.* gen. of old pro. πός & correlative to οὗ fr. ὅς.

πρᾶγμα, -ατος, τό, 461, *a thing done, a deed, affair, thing.* **Pragmatical.**

πρακτέος, -α, -ον, 398, 2, verbal of πράσσω: τὰ πρακτέα, *things to be done.*

πράσσω (Att. -ττω), cj. 428, 6. *to do, to act, to perform.* πράσσω generally corresponds to Lat. ago, as ποιέω to facio. **Practice.**

πρέπω, rare in f. πρέψω & ao. ἔπρεψα, *to become, to befit.*

πρία, stem of ἐπριάμην, 2 ao. m., 408, 8, 450, 7, *I bought.*

πρίν, conj. 878, *before, before that.* Lat. prius, pristinus, Eng. **pristine.** k. with πρό.

πρό, prep. 625, *before, in front of,* **for,** *more than.* Lat. & Eng. **pro** in numerous compounds.

προάρχομαι, f. προάρξομαι, pf. προῆργμαι, 1 ao. προηρξάμην, dep. m. *to begin before* or *first.* Fr. πρό & ἄρχομαι.

προδίδωμι, cj. 403, 4, *to give up, to betray, to desert.* Fr. πρό & δίδωμι.

προεῖδον, 2 ao. 450, 4, (προοράω pr. in use) *to look forward, to see before.* Fr. πρό & εἶδον.

πρόειμι, cj. 405, 1, *to go forward, to advance.* Fr. πρό & εἶμι.

προκαταλαμβάνω, cj. 437, 4, *to preoccupy.* Fr. πρό & καταλαμβάνω.

Προκλῆς, -έους, ὁ, 180, *Prokles.* Fr. πρό & κλέος, *fame;* and so, *one whose fame goes before him.*

προμετωπίδιον, -ου, τό, 465, n, *a front-piece* for horses. Fr. πρό & μέτωπον, *the forehead.*

Πρόξενος, -ου, ὁ, *Proxĕnus,* one of the commanders of Cyrus's mercenaries, and an intimate friend of Xenophon. The word signifies a *patron,* fr. πρό & ξένος, a *stranger.*

πρός, prep. 652—654, *at, by, near, next, to, toward, upon, against, in addition to.* k. with πρό.

προσάγω, cj. 424, 1, *to bring to:* intr., 684, a, *to approach.* Fr. πρός & ἄγω.

προσαιτέω (ῶ), see αἰτέω, *to demand in addition.* Fr. πρός & αἰτέω.

πρόσειμι, cj. 405, 1, *to approach.* Fr. πρός & εἶμι.

προσέρχομαι, cj. 450, 2, *to approach.* Fr. πρός & ἔρχομαι.

προσκυνέω (ῶ), cj. 438, 3, a, *to do obeisance to, to salute.* Literally, *to kiss the hand to* one, as a mark of respect; fr. πρός & κυνέω, *to kiss.*

προσπτύσσομαι, f. προσπτύξομαι, pf. προσέπτυγμαι, 1 ao. προσεπτυξάμην, dep. m. cl. IV. *to embrace.* Fr. πρός & πτύσσω, *to fold.*

προστάσσω (Att. -ττω), cj. 428, 9, *to enjoin, to give orders.* Fr. πρός & τάσσω.

προστερνίδιον, -ου, τό, 465, a, *a breastplate* for horses. Fr. πρό & στέρνον.

πρόσχωρος, -ον, 482, R. a. *neighboring: οἱ πρόσχωροι, the neighboring tribes.* Fr. πρός & χώρα.

πρότερος, -α, -ον, cqmp. 224, *before, sooner than: πρότερον,* adv., 552, a. *before;* so πρῶτον, *first, at first.*

προφαίνω, cj. 291, cl. IV, *to show forth:* p. & m. *to appear.* Fr. πρό & φαίνω.

πρῶτος, see πρότερος, 224, R. a.

πρώτως, adv. of πρῶτος, *in the first place.*

Πτοιόδωρος, -ου, ὁ, *Ptoeodorus.* Fr. πτοία, *fear,* & δίδωμι; i. e. *fear-inspiring.*

Πυθαγόρας, -ου, ὁ, *Pythagoras,* of Samos, a distinguished philosopher, born about 600 B. C.

πυλωρέω (ῶ), f. πυλωρήσω, 1 ao. ἐπυλώρησα, 472, c. *to keep the gate.* Fr. πυλωρός, Eng. **pylorus,** a gate keeper.

πυνθάνομαι, cj. 437, 7, *to inquire, to seek to learn, to learn by inquiry.* k. with βυθός, βυσσός, *the depth,* whence **abyss.**

Πυριφλεγέθων, -οντος, ὁ, the *Pyriphlegethon,* a river of Hades. Fr. πῦρ, **fire,** and φλεγέθω or φλέγω (whence **phlegm**), to **flame,** Lat. flagro, flamma. Literally, *fire-flaming.*

πῶς, and πώς, adv., 105, b, 248. πῶς, *how? πώς, somehow, at all, in any way.* Fr. πός, see under ὁπόσος.

ῥ

ῥᾴδιος, -α, -ον, comp. 228, 7, *easy.*

ῥαψῳδία, -ας, ἡ, a **rhapsody,** i. e. a portion of an epic poem to be recited at one time. Fr. ῥαψῳδός, one who recites such selections, a **rhapsodist;** fr. ῥάπτω & ᾠδή, to *link songs* together.

ῥίπτω, cj. 293. cl. III. *to throw:* pf. ἔρριμμαι, 712, *to lie.*

ῥυμός, -οῦ, ὁ, 460, b, *the pole* of a carriage. Fr. ῥύω, *to draw.*

σ

Σαρδανάπαλος, -ου, ὁ, *Sardanapalus,* king of Assyria about 840 B. C. infamous for his debauchery and effeminacy.

σατράπης, -ου, ὁ, *a satrap,* as the Persian governors of provinces were called.

σεαυτοῦ, contr. σαυτοῦ, pro. 235, 670, *of thy-* or *yourself, your own.* Fr. σέ & αὐτός.

σέλας, -αος, τό, 181, *light, light-*

ning, only σέλα in pl., no dual. Fr. εἴλη, see under δείλη.

σημεῖον, -ου, τό, *a sign.*

σιγή, -ῆς, ἡ, 457, c. *silence.* Fr. σίζω, *to hush.*

Σικελία, -ας, ἡ, *Sicily.*

σιμός, -ή, -όν, Lat. simus, *snub-nosed.*

σκεπτέος, -α, -ον, 398, 2, verbal of σκέπτομαι, (whence **skeptic**). σκεπτέον, *one must consider.*

σκεῦος, -εος, τό, *a vessel:* τὰ σκεύη, like Lat. vasa, *the baggage* of an army.

σκηπτοῦχος, -ου, ὁ, *a wand-bearer*, a high office in the Persian court. Fr. σκῆπτον (for σκῆπτρον, Eng. **scepter**) & ἔχω. contr. for σκηπτόοχος, 479, a.

Σόλων, -ωνος, ὁ, *Solon*, the Athenian lawgiver, born about 638 B. C.

σόφισμα, -ατος, τό, 461, a, *a* **sophism**, *a device, a trick.* Fr. σοφίζω, *to devise.*

σοφιστής, -οῦ, ὁ, 459, *a* **sophist.** The sophists at Athens instructed in rhetoric, philosophy and politics, and were regarded as a sort of intellectual jugglers. Fr. σοφίζω, *to make wise.*

σοφός, -ή, -όν, *wise, prudent.* Lat. sapiens, Eng. **sage.**

σπανίζω, f. σπανίσω (Att. -ιῶ), &c. reg. like 296. cl. IV. 472, e. *to lack.* Fr. σπάνις, *scarceness.*

σπάω (ᾶ), cj. 419, 6. *to draw.* **Spasm.**

σποδός, -οῦ, ἡ, *ashes.* Fr. σβέννυμι, *to quench;* fr. which r. Lat. Vesev-us, Vesuvius.

σπονδή, -ῆς, ἡ, 457, c. *a libation:* pl. σπονδαί, *a truce, a treaty*, because ratified by *libations* to the gods. Fr. σπένδω, *to make a libation.*

σπουδή, -ῆς, ἡ, 457, c, *haste.* Fr. σπεύδω, *to hasten*, k. with Lat. studium, Eng. **study.**

στάδιον, -ου, τό, 200, *a stade*, a Greek measure of length = 606 ft. 9 in. Fr. ἵστημι, and so, that which *stands fast*, a *fixed measure* of length.

σταθμός, -οῦ, ὁ, 200, 460, b, *a station.* Fr. ἵστημι, and so literally *a standing place*, Lat. stabulum, Eng. **stable.**

στασιάζω, f. στασιάσω, 1 ao. ἐστασίᾰσα, 472, f. *to quarrel.* Fr. στάσις.

στάσις, -εως, ἡ, 62, 460, a, *sedition;* literally, *standing, a party;* fr. ἵστημι.

στεναγμός, -οῦ, ὁ, 460, b, *a groan.* Fr. στενάζω, *to groan.*

στένω, pr. & imp., *to lament.*

στέρνον, -ου, τό, *the breast.*

στέρομαι, pr. & imp. p., 447, 7, a, *to lack, to have been deprived of, to be without.*

στήλη, -ης, ἡ, *a post.* Fr. ἵστημι.

στῖφος, -εος, τό, 461, b, *a body of men in close array.* Fr. στείβω, *to tread down, to stamp tight.* Lat. stipo.

στόλος, -ου, ὁ, 457, a, *an expedition, a host.* Fr. στέλλω, *to equip.*

στράτευμα, -ατος, τό, 461, a, *an army, a force.* Fr. στρατεύω, *to do military service.*

στρατηγός, -οῦ, ὁ, 457, c, *a general.* Fr. στρατός, *army*, & ἄγω. **Stratagem** (στρατήγημα).

στρατιά, -ᾶς, ἡ, *an army.*

στρατιώτης, -ου, ὁ, 459, *a soldier.* Fr. στρατιά.

στρεπτός, -οῦ, ὁ, like Lat. torques fr. torqueo; *a collar* (of *twisted* metal). Strictly verbal (398, 1) of στρέφω.

στρέφω, cj. 424, 23, *to twist, to turn:* m. *to turn one's self about, to face about.* **Catastrophe** (κατά & στ.).

σύ, pro. 230, **thou.**

συγγίγνομαι, cj. 449, 1, *to be* or *unite with, to confer with.* Fr. σύν & γίγνομαι.

Συέννεσις, -εως and -ιος, ὁ, *Syennesis,* a common name of the kings of Cilicia.

συλλαμβάνω, cj. 437, 4, *to arrest;* literally, *to take together.* **Syllable.** Fr. σύν & λαμβάνω.

σύν, prep. 628, *with.* See ξύν.

συναντάω (ῶ), f. συναντήσω, 1 ao. συνήντησα, pf. συνήντηκα, *to meet with.* Fr. σύν & ἀντάω, *to meet.*

σύνειμι, cj. 406, 1, *to be* or *live with.* Fr. σύν & εἰμί.

συνείρω, 1 ao. συνεῖρα, pf. συνεῖρκα, *to string together, to harp upon.* Fr. σύν & εἴρω, *to join,* Lat. sero.

συνείς, 2 ao. part. of συνίημι.

συνέπομαι, cj. 424, 8, *to follow with, to accompany.* Fr. σύν & ἕπομαι.

συνέρχομαι, cj. 450, 2, *to come together, to assemble.* Fr. σύν & ἔρχομαι.

σύνθημα, -ατος, τό, 461, a, *a watchword;* literally, *anything agreed upon,* fr. συντίθημι.

συνίημι, cj. 403, 1, *to set* or *put together, to perceive* or *understand.* Fr. σύν & ἵημι.

συντάσσω (Att. -ττω), cj. 428, 9, *to draw up in array, to marshal, to form.* intr. in p. & m. **Syntax.** Fr. σύν & τάσσω.

συντίθημι, cj. 403, 2, *to put together:* m. *to make a league* or *covenant.* **Synthesis** (the opposite of *analysis* fr. ἀναλύω). Fr. σύν & τίθημι.

συσπειράω (ῶ), f. συσπειράσω, &c., reg. like 286, *to roll up together:* p. *to be formed in close order,* as soldiers. Fr. σύν 52, & σπειράω, *to coil up.* Lat. spira, Eng. **spire.**

συχνός, -ή, -όν, of time, *long:* of number and quantity, *much, many:* transposed & contr. for συνεχής, *continuous.*

σφάγιον, -ου, τό, *a sacrifice* (in the sense of *something sacrificed*), *a victim.* Strictly n. of σφάγιος, *slaying,* fr. σφάζω, *to slay.*

σφάλλω, cj. 432, 18, *to make* **fall.** p. *to be* **foiled,** *to* **fail,** *to make a mistake:* part. σφαλείς, 788, a, ff. *by mistake.* Lat. fallo, Eng. **fault.**

σχεδόν, adv., *near, hard by, mostly.* Fr. ἔχω.

σχῆμα, -ατος, τό, 461, a, fr. ἔχω, like Lat. habitus from habeo; *form, outward appearance, bearing.* **Scheme.**

Σωκράτης, -εος, ὁ, 179, 198, *Socrates,* the Athenian philosopher, born B. C. 468. Fr. σῶς & κράτος, i. e. a man of *robust strength.* Compare Virgil Æn. II: 639.

Σώστρᾰτος, -ου, ὁ, *Sostratus,* a rob-

ber. Fr. *σάζω* & *στρατός*, i. e. *army saver.*

σωτήρ, *-ῆρος*, *ὁ*, 172, b. 459, *a savior.* Fr. *σάζω*, *to save.*

τ

τάγε, for *τά γε.*

τἀληθές, by crasis for *τὸ ἀληθές.*

τἄλλα, 99, by crasis for *τὰ ἄλλα.*

Ταμώς, *-ώ*, *ὁ*, 146, *Tamos*, an Egyptian, commander of the naval forces connected with the expedition of Cyrus.

τάξις, *-εως*, *ἡ*, 460, a, *an arranging, place* in order of battle; *a division* of an army, larger or smaller, *a battalion, a rank; ἐν τάξει, in regular order.* Fr. *τάσσω.*

τάραχος, *-ου*, *ὁ*, 457, *confusion, disorder.* Fr. *ταράσσω, to trouble.*

τάσσω (Att. *τάττω*), cj. 428, 9. *to array* soldiers: p. *to be drawn up*, or *stationed.* **Tactics.**

ταχέως, adv. of *ταχύς* 222, comp., *θᾶττον, τάχιστα, quickly, swiftly: ἐπειδὰν τάχιστα, as soon as.*

τάχος, *-εος*, *τό*, 464, d, *speed: κατὰ τάχος, as quickly as one can.* Fr. *ταχύς, swift.*

τέ, conj., 105, d, 855, a, *and: τε—καί, not only—but also*, or *both—and.*

Τελμισσεύς, *-έως*, *ὁ*, 467, a, *a Telmissian*, inhabitant of Telmissus.

τέλος, *-εος*, *τό*, *an end.*

τέσσαρες, Att. *τέτταρες*, 255, **four.** Lat. tessera, tessella. Eng. **tesselate** (more properly *tessellate*).

τέταρτος, *-η*, *-ον*, 253, 257, **fourth.**

Τευθρανία, *-ας*, *ἡ*, *Teuthrania*, a district and town in the W. part of Mysia in Asia Minor.

τέχνη, *-ης*, *ἡ*, *an art* or *craft.* **Technical.** k. with *τίκτω, to produce.*

τίθημι, cj. 403, 2, 297, *to put, to place:* m. 689, *to put* or *place, for one's self*, or *one's own things: τίθεσθαι τὰ ὅπλα, to halt.* (For various meanings of this phrase, see Lexicon.) **Theme.**

Τιθωνός, *-οῦ*, *ὁ*, *Tithonus*, the favorite of the goddess Eos or Aurora. Having obtained the gift of immortality without that of unfading youth, he shrunk quite away in old age. The name became proverbial for a decrepit old man. **Tithonic.**

τιμάω (*ῶ*), 472, b, cj. 285, *to honor.* Fr. *τιμή, honor.* Hence the proper name **Timothy** (*τιμάω* & *θεός, honoring God*).

τιμητέος, *-α*, *-ον*, 398, 2, *to be honored*, verbal of *τιμάω.*

τίς, *τί*, interrog. 244, R. a, **who? what?** Lat. quis.

τις, *τι*, indef. 105, b. 244, *some one, a certain one, something, any thing, a* or *an, a sort of: τι τῆς φάλαγγος, a part of the phalanx: τι*, acc., after *εἰ* and *μή, at all.*

τίσις, *-εως*, *ἡ*, 460, a, *valuation, penalty.* Fr. *τίω, to honor.*

Τισσαφέρνης, *Tissaphernes*, a satrap of Lydia who assisted Artaxerxes against Cyrus. The common case-endings are gen. *-ους*, dat. *-ει*, acc. *-ην*, voc. *-η.*

τιτρώσκω, cj. 445, 6, *to wound.*

k. with τείρω, *to wear*, Lat. tero, Eng. **trite.**

Τιτυός, -οῦ, ὁ, *Tityus*, a giant who for his crimes was stretched upon the ground in the lower world, while two vultures devoured his liver.

τοί, intens. par. 852, 11, *surely, doubtless:* an old dat. for τῷ, *therefore, accordingly.*

τοιγαροῦν, conj. 867, 5, *therefore.* Fr. τοί, γάρ, οὖν.

τοίνυν, conj. 867, 4, *therefore.* Fr. τοί & νύν.

τοιοῦτος, τοιαύτη, τοιοῦτο(ν), pro. 241, 247, 679, like Lat. talis, *such, of such a kind.* Fr. τοῖος, *such.*

τοκεύς, -έως, ὁ, 458, 1, *a father:* pl. τοκεῖς, *parents.* Fr. τίκτω, *to beget.*

τόξευμα, -ατος, τό, 461, a. *that which is shot, an arrow.* Fr. τοξεύω.

τοξεύω, f. τοξεύσω &c. reg. 472, d, *to shoot* with a bow. Fr. τόξον, *a bow*, whence **intoxicate,** as arrows were frequently *poisoned.*

τοξότης, -ου, ὁ, 459, *an archer.*

τόπος, -ου, ὁ, *a place.* **Topic.**

τοσοῦτος, τοσαύτη, τοσοῦτο(ν), pro. 241, 247, 679, like Lat. tantus, *so great, such:* τοσοῦτον, n. acc., *so, so greatly.* Fr. τόσος, *so great.*

τραῦμα, -ατος, τό, 461, a, *a wound.* Fr. τιτρώσκω.

τρεῖς, τρία, 255, **three.** Lat. tres, Eng. **thrice, trice.**

τρέπω, cj. 424, 25, *to turn:* m. 688, 689, a, *to turn one's self,* or *away from one's self.* Lat. trepidus, Eng. **intrepid.** k. with στρέφω.

τροπή, -ῆς, ἡ, 457, c, *turning, a rout.* **Tropic.** Fr. τρέπω.

τρυφή, -ῆς, ἡ, 457, c, *luxury.* Fr. θρύπτω, *to weaken*, k. with τιτρώσκω.

τύλος, -ου, ὁ, *a nail* or *pin.*

τύραννος, -ου, ὁ, a **tyrant.** Strictly Doric for κοίρανος, *a ruler*, k. with κάρα, *head.* Thus the word originally was not reproachful, but became so from the frequent abuse of power.

τῦφος, -ου, ὁ, 457, a, *smoke, conceit.* Fr. τύφω, *to smoke, to stupefy;* whence **typhus.**

υ

ὕβρις, -εως, ἡ, *insolence, wanton violence.* Lat. hibrida, Eng. **hybrid.**

ὑδρεύω, f. ὑδρεύσω, &c. reg., 472, d, *to draw water*, so in m., 689. Fr. ὕδωρ.

ὕδωρ, ὕδατος, τό, 167, **water.** Lat. unda. **Dropsy,** also, **Hydro-** in numerous compounds, as *Hydropathy* (ὕδωρ & πάθος, *treatment*).

ὑμέτερος, -α, -ον, 238, R. a., 675. *your.* Fr. ὑμε, 231.

ὑπαρχος, -ου, ὁ, 482, R. c, *a lieutenant.* Fr. ὑπό & ἀρχός, *commander.*

ὑπελαύνω, cj. 435, 2; intr. 684, a, *to ride up to*, literally, *to drive up* (one's horse), fr. ὑπό & ἐλαύνω.

ὑπέρ, prep. 633, 634, **over,** *for, about, in behalf of, beyond, longer*

than. **Upper,** also, **Hyper-** in a few compounds, as *hypercritical.*

ὑπερβολή, -ῆς, ἡ, 457, c, *a throwing beyond, a passing over, a pass,* as of mountains. **Hyperbole.** Fr. *ὑπερβάλλω, to throw beyond.*

ὑπηρετέω (ῶ), f. *ὑπηρετήσω,* &c. reg. 472, c, *to serve,* literally, *to row,* from

ὑπηρέτης, -ου, ὁ, 482, R. c, literally, *a rower;* in general, *a servant, an assistant.* Fr. *ὑπό* & *ἐρέτης, a rower.*

ὑπισχνέομαι (-νοῦμαι), cj. 438, 6, *to promise.* Fr. *ὑπό* & r. *ἐχ,* reduplicated, 65, e.

ὑπό, prep. 655–657, *under, by.* **Hypo-** in a few compounds.

ὑποβολιμαῖος, -α, -ον, 468, c, *substituted,* especially by stealth. Fr. *ὑποβολή, substitution.*

ὑποζύγιον, -ου, τό, 468, 482, R. a, *a beast of draught* or *burden, a pack-animal.* Strictly n. of *ὑποζύγιος,* adj. fr. *ὑπό* & *ζυγόν.*

ὑποπτεύω, f. *ὑποπτεύσω,* &c. reg. 472, d, *to be suspicious.* Fr. *ὑπόπτης, suspicious.*

ὑποταράσσω (Att. *-ττω*), cj. 428, 8, *to disturb from beneath:* p. *to be somewhat troubled.* Fr. *ὑπό* & *ταράσσω.*

ὑποτίθημι, cj. 403, 2, *to place under:* m. *to suggest.* **Hypothesis.** Fr. *ὑπό* & *τίθημι.*

ὑστεραῖος, -α, -ον, 468, c. *later, following: τῇ ὑστεραίᾳ, on the following day.* Fr. *ὕστερος.*

ὕστερον, 552, a, adv. of *ὕστερος,* 224, *afterward.*

φ

Φαῖδρος, -ου, ὁ, Phaedrus, a pupil and friend of Socrates. From

φαιδρός, -ά, -όν, 471, *bright, cheerful.* Fr. *φάω, to shine.*

φαίνω, cj. 291, cl. IV. *to show:* p. *to appear,* in the sense of *to be visible.* Compare *δοκέω.* See 414, 417, 708. **Fancy. Phenomenon.** Fr. *φάω, to shine.*

φάλαγξ, -γγος, ἡ, a **phalanx.**

φαλακρός, -ά, -όν, bald-headed. Fr. *φαλός, shining,* k. with *φαίνω.*

φάρμακον, -ου, τό, a drug. **Pharmacy.**

Φαρνάβαζος, -ου, ὁ, Pharnabazus, a Persian, satrap of Lesser Phrygia.

φάσκω, cj. 444, 8, *to say, affirm, allege.*

φέρω, cj. 450, 6. Lat. fero, *to* **bear,** *to lead, to endure, to receive:* p. *to be borne* or *carried, to rush, to drive: φέρε ἴδω, let me see; φέρε* is here used like Lat. age.

φεύγω, cj. 425, 16, *to flee.* Lat. fugio, Eng. **fugitive.**

φημί, cj. 404, 2, R. a; 450, 8, a, *to say.* Lat. fari, fama, Eng. **fame.** The r. *φα* appears in *φαίνω, φάω.*

φθέγγομαι, f. *φθέγξομαι,* 1 ao. *ἐφθεγξάμην,* pf. *ἔφθεγμαι,* 391, b, dep. m. *to speak aloud, to shout.* **Diphthong** (δίς, *twice,* & *φθ.*) Fr. *φέγγομαι, to gleam.*

φιλία, -ας, ἡ, 464, c. *friendship.* Fr. *φίλος.*

φίλος, -η, -ον, comp. 221, c, *dear,*

beloved: ὁ φίλος, *a friend.* **Phil-** or **Philo-** in various compounds as *Philology* (φ. & λόγος).

φιλοσοφέω (ῶ), f. φιλοσοφήσω, &c. reg. 472, c. *to love knowledge, to* **philosophize.** Lat. philosophor. From

φιλόσοφος, -ου, ὁ, 480, 1, a **philosopher.** Fr. φίλος & σοφία, *wisdom.*

φλοιός, -οῦ, ὁ, 457, a, *bark.* Fr. φλοίω, *to burst out,* k. with Lat. flos, Eng. **flower.**

φλύκταινα, -ης, ἡ, *a rising on the skin, a blister.* Fr. φλύω, *to swell over,* k. with φλοιός, which see; also w. Lat. fluo, Eng. **fluid.**

φοβέω (ῶ), f. φοβήσω, &c. reg. 472, c. *to terrify:* p. & m. *to fear.* **Hydrophobia** (ὕδωρ & φοβέομαι). Fr. φόβος.

φόβος, -ου, ὁ, 457, a, *fear, fright.* Fr. φέβομαι, *to fear.*

φονεύω, f. φονεύσω, &c. reg. 472, d, *to murder.* Fr. φόνος.

φόνος, -ου, ὁ, 457, a, *murder.* Fr. obsolete φένω, *to slay.* k. with ποινή, Lat. poena, punio, Eng. **pain, punish.**

φορέω (ῶ), f. φορήσω, &c. reg. *to bear, to wear.* Fr. φέρω.

φράζω, oj. 428, 17, *to declare, to tell:* p. & m. *to consider.* **Phrase.**

φρίσσω (Att. -ττω), oj. 428, 10, *to be rough, to shudder at.* k. with Lat. frigeo and rigeo, Eng. **frigid** and **rigid.**

φρονέω (ῶ), f. φρονήσω, &c. reg. 472, c. *to think.* Fr. φρήν, *the heart,* or *mind,* whence **frenzy,** also Lat. renes, the **reins.**

Φρύξ, -γός, ὁ, *a Phrygian,* inhabitant of Phrygia, a region in the interior of Asia Minor.

φυγή, -ῆς, ἡ, 457, c. *flight.* Lat. fuga, Eng. **fugue.** Fr. φεύγω.

φύλαξ, -ᾰκος, ὁ, 454, b, *a sentinel.* Fr. φυλάσσω, *to guard,* whence **phylactery.**

φωράω (ῶ), f. φωράσω, &c. reg. like 286, *to search for a thief* or *theft:* p. *to be discovered.* Fr. φώρα, *a search,* fr. φώρ, *thief,* Lat. fur, Eng. **furtive.**

χ

χαίρω, oj. 432, 21, *to rejoice:* χαῖρε, as a salutation at meeting or parting, *hail,* or *farewell.* k. with Lat. carus, Eng. **charity.**

χαλκόπους, -ουν, 217, 481, *copper-* or *bronze-footed:* ὦ χαλκόπου, *O Copper-foot.* Fr. χαλκός & πούς, *foot.*

χαλκός, -ου, ὁ, Lat. aes, *copper;* also *bronze,* a mixture of copper and tin. Fr. χαλάω, *to slacken;* from the *ductility* of copper.

χαμαί, adv., *on the ground.* k. with Lat. humus, humilis, Eng. **humble.**

χαρίεις, -εσσα, -εν, 50, a.; 214, 220; 470, 5. **graceful,** *clever.* Fr. χάρις.

χάρις, -ιτος, ἡ, 171, **grace,** *favor,* **gratitude.** χάριν εἰδέναι, *to thank.* k. with Lat. gratus, gratia. Same r. as χαίρω, which see.

χαριστήριον, -ου, τό, *a thank offering.* Fr. χαρίζομαι, *to show favor.*

Χαρμίδης, -ου, ὁ, *Charmides*, uncle of Plato, and friend of Socrates.

χείρ, χειρός, ἡ, 202, 18, *the hand* (strictly the *hand and fore-arm*). old Lat. *hir.*

χίλιοι, -αι, -α, 253, *a thousand.* **Chiliasm.**

Χίμαιρα, -ας, ἡ, *the Chimaera*, a fabulous fire-breathing monster: the fore part was that of a lion, the hinder part that of a dragon, and the middle, of a goat. The word literally means *she-goat.*

χράομαι (ῶμαι), f. χρήσομαι, 1 ao. ἐχρησάμην, pf. κέχρημαι, dep. m. 335, a, 371, c. *to use, to manage.* See χρή.

χρή, cj. 404, 5, impers., *it behoves, it is fated, one must.* Both χρή and χράομαι belong to the verb χράω, *to furnish something needful;* especially of the gods, *to give an oracle.* From these two significations proceed the meaning of χράομαι, *to use* = *to supply one's self with*, and that of χρή, *one must* = *the oracle declares.*

χρήζω, pr. & imp. cl. IY. *to want, to desire.* Fr. χράω, see χρή.

χρῆμα, -ατος, τό, 461, a. *a thing that one uses* or *needs:* χρήματα, pl., *property, goods.* Fr. χράομαι.

χρησμός, -οῦ, ὁ, 460, b, *an oracle.* Fr. χράω, see χρή.

χρηστός, -ή, -όν, 398, 1, *good*, in the sense of *useful* or *serviceable.* Fr. χράομαι.

χρόνος, -ου, ὁ, *time.* **Chronicle.**

χρύσεος, -α, -ον, 208, 470, 4. *golden, gold-mounted.* Fr. χρυσός.

χρυσίον, -ου, τό, 465, a, *a piece of gold, gold, gold money.*

χρυσός, -οῦ, ὁ, *gold.*

χώρα, -ας, ἡ, *a place, post*, or *station, a country.* Strictly, *the space which contains* a thing; fr. r. χα, to **yawn**, whence Gr. χάος, **Eat.** & Eng. **Chaos.**

ψ

ψέλλιον, -ου, τό, *a bracelet.*

ψεύδω, f. ψεύσω, 1. ao. ἔψευσα, pf. p. ἔψευσμαι, 1 ao. p. ἐψεύσθην, *to deceive:* p. *to be deceived* or *mistaken in* a thing. ψεύδομαι, f. ψεύσομαι, 1 ao. ἐψευσάμην, pf. ἔψευσμαι, dep. m., *to describe falsely, to cheat, to lie.* **Pseudo-** as a prefix in numerous words.

ψιλός, -ή, -όν, *bare, uncovered, unarmed.*

ω

ὦ, int., 119, b. *O!* with the vocative, generally a mere call, less emphatic than the Eng. O!

ὡς, adv., 112, 250, *thus.*

ὡς, conj., 875, 1, *as, as if, so as, as much as, when, that, how.*

ὥσπερ, conj. 876, *just as, like.*

ὥστε, conj. 876. 4, 856, a. *so that, so as.*

ENGLISH-GREEK VOCABULARY.

A

Able—*to be*, δύναμαι.
About (*concerning*)—περί, *with gen.*: about (*around*), ἀμφί or περί, *with acc.*
About to be *or* do any thing—*translate by a future tense, or* μέλλω, 711.
Above—*things above*, τὰ ἄνω.
Accomplish—διαπράττω; διαπράττομαι, 689, *to accomplish (one's own business).*
Accuse—αἰτιάομαι.
Acquainted with—*am*, ἔγνωκα, 712.
Advance to meet—ἐλαύνω ἀντίος.
Affair—πρᾶγμα; *sometimes untranslated*, 496.
Afford—παρέχω.
Afraid—*am*, δέδοικα, δέδια, 712.
Again—πάλιν, αὖθις.
Against—πρός, *or* ἐπί, *w. acc.*, κατά, *w. gen.*
Agreeable—ἡδύς.
All—πᾶς.
Allot—ἐπικλώθω.
Alone—μόνος.
Already—ἤδη.
Also—καί.
Although—*translate by participle*, 789, f.
Among—ἐν.
Amusingly—ἀστεῖα, *n. acc. pl.*
Ancient—*the ancient*, οἱ πάλαι.
And—καί.
Another—ἄλλος, *without article*; or, *with reference to* two *only*, ἕτερος.
Answer—ἀποκρίνομαι.
Any one—τὶς: Any thing—τὶ.
Apart—*to be*, διαλείπω, διέχω.
Appear—φαίνομαι, *to be visible*; δοκέω, *to seem.*
Appoint—ἐφίστημι.
Approach—προσάγω, προσέρχομαι, πρόσειμι.
Arise—γίγνομαι.
Arm one's self—ὁπλίζομαι; *completely*, ἐξοπλίζομαι.
Arms—ὅπλα, *pl.*
Army—στρατιά, στράτευμα.
Array—τάττω.
As, as if—ὡς.
As many as—(τοσοῦτοι) ὅσοι, 810.
As much as—(τοσοῦτον) ὅσον, 810; *also pl.*, 518.
As soon as—ἐπειδάν; *or* ἐπειδὰν τάχιστα, *more emphatic.*
Ashamed—*am*, αἰσχύνομαι.
Ashes—σποδός.
Ask—αἰτέω; ἐρωτάω, *to ask questions.*

Assemble—ἀλίζομαι, *p.*
Astonish—ἐκπλήττω.
At—ἐν.
At all—τι: *not ... at all*, οὐδέν.
At once—ἤδη.
Attack—ἐπιτίθεμαι, *m.*, 688, ἐμβάλλω.
Attendants—*οἱ ἀμφί.*
Auspicious—καλός.

B

Bad—κακός.
Baggage—τὰ σκεύη, *pl.*
Barbarian—βαρβαρικός.
Barbarians—*οἱ βάρβαροι.*
Battle—μάχη.
Be—εἰμί.
Bear—φέρω.
Because—ἀνθ' ὧν.
Become—γίγνομαι.
Before—πρό, *in front of*; πρότερον, *formerly.*
Begin—ἄρχω, ἄρχομαι, 691.
Benefit—ὀνίνημι.
Beside—παρά, *w. dat.*; *after verbs of* motion, *w. acc.*
Besides this—πρὸς τούτοις.
Beyond—ὑπέρ, *w. acc.*
Blest—μάκαρ.
Both ... and—καί ... καί; *also*, τε ... καί.
Box—*to box on the ear*, κατὰ κόρης πατάσσειν.
Bravery—ἀρετή.
Break—λύω.
Break through—διακόπτω.
Breastplate—προστερνίδιον.
Bridge—*to bridge*, ζεύγνυμι.
Bring—φέρω, *to bear*; ἄγω, *to lead or carry*: *to bring up*, ἄγω.
Brother—ἀδελφός.
Bury—θάπτω.
But—ἀλλά, δέ.
Buy—*I bought*, ἐπριάμην.
By—ὑπό, *w. gen.* *See also* 600.

C

Can—δύναμαι.
Captain—λοχαγός.
Carry—φέρω, ἄγω.
Cast—ἐμβάλλω, *to cast in.*
Cavalry—ἱππεῖς.
Certain—*a certain person* or *man*, τις.
Chant a paean—παιανίζω.
Charge into—ἐλαύνω εἰς.
Chariot—ἅρμα.
Child—παῖς.
Choke—ἀποπνίγω.
Choke-full—ἀνάπλεως.
Choose—αἱρέομαι, 691.
Citadel—ἄκρα.
Claim—ἀξιόω, ἀξιόομαι.
Clash—δουπέω.
Clever—χαρίεις.
Cling to—περιέχομαι.
Cloud—νεφέλη.
Collar—στρεπτός.
Come—ἔρχομαι; γίγνομαι, *to take place*; *am come*, ἥκω; *am come to be*, γεγένημαι.
Come off—ἀπαλλάττομαι, 688.
Come together—συνέρχομαι.
Come up—πρόσειμι.
Command—κελεύω.
Commander of cavalry—ἵππαρχος.
Commence—*see* Begin.
Company—λόχος.
Confer with—συγγίγνομαι.
Confusion—τάραχος.

Conquer—*νικάω.*
Consider—*ἡγέομαι.*
Considerable space—*συχνόν, n. acc.*
Consult—*κοινέω.*
Convict—*ἐλέγχω*; *clearly convict, ἐξελέγχω.*
Could—*sign of optative: see* Able.
Cowardice—*κακία.*
Craft—*τέχνη.*
Cry out—*βοάω.*
Cuirass—*θώραξ.*
Cup—*κύλιξ.*
Cup-bearer—*οἰνοχόος.*
Cut asunder—*διακόπτω.*
Cut in pieces—*κατακόπτω.*

D

Dart—*παλτόν.*
Day—*ἡμέρα.*
Dead—*νεκρός.*
Dedicate—*ἀνατίθημι.*
Deliberate—*βουλεύομαι*, 690, a.
Demand in addition—*πρυσαιτέω.*
Dense array—*στῖφος.*
Depart—*ἄπειμι.*
Deprive—*ἀφαιρέω*; *to be deprived, στέρομαι, also ἀφῄρημαι*, pf. p.
Derive advantage—*ἀπολαύω.*
Descended—am, *γέγονα*, 712.
Desert—*προδίδωμι.*
Desire—*πόθος*: *to desire, ἐπιθυμέω.*
Destroy—*ἀπόλλυμι.*
Determine—*γιγνώσκω.*
Device—*ἐνθύμημα.*
Devour—*κείρω.*
Die—*ἀποθνήσκω.*
Direct—*ἐπίτομος.*
Disadvantage—*(τὸ) μεῖον, n. adj.*
Discover—*φωράω.*
Disordered—*ἄτακτος.*
Disperse, *intr.*—*διασπείρομαι*, 688.
Distress—*πιέζω.*
Distribute—*μεταδίδωμι.*
Disturb—*ἐκπαράττω.*
Diviner—*μάντις.*
Do—*πράττω*; *ποιέω, to make: what one must do, τὰ πρακτέα.*
Doer—*ὑπηρέτης.*
Dog—*κύων.*
Draw—*σπάω*; *draw (one's own, &c.) σπάομαι*, 689.
Draw water—*ὑδρεύομαι.*
Drive—*φέρομαι, ἐλαύνω.*
Drug—*φάρμακον.*
During—*translate by acc.*, 550, *or by acc. w. παρά.*

E

Each other—*ἀλλήλων.*
Easy—*ῥᾴδιος.*
Eat—*ἐσθίω, ἐνεσθίω.*
Edible—*ἐδώδιμος.*
Egyptian—*Αἰγύπτιος.*
Either ... or—*ἤ ... ἤ.*
Endure—*φέρω.*
Enemy—*πολέμιος*: *the enemy, οἱ πολέμιοι.*
Enjoin—*προστάττω.*
Enough—*ἱκανός.*
Erect—*ἀνίστημι.*
Escape—*ἀποφεύγω.*
Even—*καί.*
Evening—*δείλη.*
Every thing—*πάντα, τὰ πάντα.*
Examine—*ἐξετάζω.*
Excellently—*ἄριστα.*
Exclaiming—*εἰπών.*
Exhort—*παρακελεύομαι.*

Explain—*περιηγέομαι.*
Expose one's self—*διακινδυνεύω.*
Eye—*ὀφθαλμός.*

F

Faithful—*πιστός.*
Fall—*πίπτω.*
Fall upon—*ἐπιπίπτω, to attack; περιπίπτω, to throw one's self around.*
Fastening—*δεσμός.*
Fate—*Μοῖρα.*
Fated—*it is, χρή.*
Father—*πατήρ.*
Fear—*φοβέομαι, δέδοικα.*
Few—*ὀλίγοι.*
Fight, fight with—*μάχομαι.*
Find out—*ἐξευρίσκω.*
First—*πρῶτος; in the first place, πρῶτον (μέν).*
Flee, flee from—*φεύγω.*
Flight—*φυγή: to flight, εἰς φυγήν.*
Follow—*ἀκολουθέω, to attend; ἕπομαι, συνέπομαι: to follow (a craft), μέτειμι.*
Followers—*οἱ ἀμφί.*
Following—*the following morning, ἡ ἐπιοῦσα ἕως: on the following day, τῇ ὑστεραίᾳ.*
Foolish—*to be, μωραίνω.*
For—*γάρ: for battle, εἰς μάχην.*
Form (*a line of battle*)—*συντάττω:* to *form*, intr. *συντάττομαι.*
Fortunate—*εὐδαίμων.*
Four—*τέτταρες.*
Fourth—*τέταρτος.*
Freedom—*ἐλευθερία.*
Freemen—*ἐλεύθεροι ἄνδρες.*
Friend—*φίλος.*
From—*ἀπό; ἐξ, out of.*
Front—*in front of, πρό.*
Front-piece—*προμετωπίδιον.*
Full—*πλήρης; full (pay), ἐντελής (μισθός): at full speed, ἀνὰ κράτος.*
Fury—*Ἐρινύς.*

G

General—*στρατηγός.*
Get (*become*)—*γίγνομαι.*
Give—*δίδωμι: give occasion, αἰτίαν παρέχω: give orders: προστάττω: give out* (announce)—*παραγγέλλω: give signs, σημαίνω: give way, ἐκκλίνω: give up, παραδίδωμι.*
Go—*εἶμι: go away, ἄπειμι: go in, εἴσειμι: go up, ἀνέρχομαι, ἀναβαίνω.*
God—*θεός.*
Gold—*χρυσός.*
Gold-mounted, *χρυσοῦς.*
Good—*ἀγαθός: my good sir, ὦ βέλτιστε.*
Good-will—*εὔνοια.*
Grecian, Greek—*Ἑλληνικός: the Greek force* (or *line*) *τὸ Ἑλληνικόν.*
Greece—*Ἑλλάς.*
Greek—*a Greek, Ἕλλην.*
Groan—*στένω.*
Grieve—*λυπέομαι.*
Guide—*ἡγεμών.*

H

Hail—*χαῖρε.*
Half—*ἡμισυς.*
Half more—*ἡμιόλιος.*
Halt—*τίθεμαι τὰ ὅπλα, ἐφίσταμαι.*

Hand—χείρ: *in hand*, εἰς τὰς χεῖρας.
Haste—σπουδή.
Hate—μισέω.
Have—ἔχω; *also*, εἰμί, *with dat. of the possessor.*
He—*when without emphasis or distinction, untranslated in the nom., except by* personal ending of the verb, *and in the oblique cases by* αὐτός, 669, c. *But sometimes, in reference to a* foregoing subject, ὁ δέ *signifies* AND HE. *When* emphasis *or* distinction *is intended, use* οὗτος *or* ἐκεῖνος, 678; *but if the pronoun* (*in an oblique case*) *refers to the* subject of the sentence, *use the* reflexive, οὗ 668, *or for* greater emphasis, ἑαυτοῦ, 670.
Head—κεφαλή.
Hear—ἀκούω.
Heaven—οὐρανός.
Heights—τὰ ἄκρα.
Here—ἐνταῦθα; *even here*, κἀνταῦθα; *this ... here*, οὑτοσί.
Himself—αὐτός *in the nom.*, ἑαυτοῦ *in oblique cases; or by the* middle voice, 688, 689.
His—*see* He. *As an unemphatic reflexive, often translated by the* article, 527, d.
Hold—ἔχω.
Honor—τιμάω.
Hopeful—εὔελπις.
Hoplite—ὁπλίτης.
Horse—ἵππος.
Host—στόλος.
Hostility—πόλεμος.
How—ὡς; ὅπως, *in indirect questions.*
How many—ὁπόσοι.
Hurl javelins at—ἀκοντίζω.

I

I—ἐγώ, 504, a.
If—εἰ; ἐάν *or* ἤν *with subjunctive.*
Impose upon—ἐπιτάττω.
In—ἐν.
Induce—ἐξάγω.
Inflict punishment upon—δίκην ἐπιτίθημι.
Inhabit—κατοικέω.
Insolence—ὕβρις.
Intend—μέλλω.
Interpreter—ἑρμηνεύς.
Into—εἰς.
Invent—ἐξευρίσκω.
Inwards—*the inwards*, τὰ ἱερά.
Island—νῆσος.

J

Juror—δικαστής.
Just as, Just like—ὥσπερ.
Justly—δικαίως.

K

King—βασιλεύς.
Know—γιγνώσκω; οἶδα, literally, *I have seen*, and therefore *know*, 712.

L

Laboring man—ἀνὴρ πένης.
Lack—σπανίζω.
Laconian—Λάκων.
Lad—μειρακίσκος.
Lament—οἰμώζω.

Lamentation—*οἰμωγή.*
Land—*γῆ.*
Large—*μέγας.*
Laugh at—*ἐπιγελάω.*
Lead—*ἄρχω, to precede; φέρω, to conduct.*
Leap down—*καταπηδάω.*
Learn—*μανθάνω.*
Leave—*λείπω, καταλείπω.*
Left—*the left (wing), τὸ εὐώνυμον (κέρας).*
Length—*to the greatest length, ἐς* (or *εἰς*) *μήκιστον.*
Lest—*μή.*
Let—*sign of subjunctive or imperative.*
Let—i. e. *let out (as water), ἀφίημι.*
Life—*βίος.*
Like—*ὅμοιος.*
Little—*μικρός, opposed to μέγας; ὀλίγος, opp. to πολύς.*
Live—*ζάω.*
Long—*μακρός: a long way, μακράν.*
Longer—*no longer, οὐκέτι.*
Look for—*ζητέω.*
Loose—*λύω.*

M

Maiden—*παρθένος.*
Make—*καθίστημι, to appoint.*
Make a league—*συντίθεμαι.*
Make a mistake—*σφάλλομαι.*
Make way—*διΐσταμαι.*
Man—*ἀνήρ, ἄνθρωπος.*
Manage—*χράομαι.*
Many—*πολλοί.*
March—*πορεύομαι.*
Market—*ἀγορά.*
Marshal—*συντάττω.*
Marvelous—*παράδοξος.*
Matter—*πρᾶγμα.*
Mean—*ἀγενής.*
Meet—*ἐντυγχάνω.*
Mercury—*Ἑρμῆς.*
Messenger—*ἄγγελος.*
Midday—*μέσον ἡμέρας.*
Might—*with all their might, κατὰ κράτος.*
Mock—*ἐντρυφάω.*
Money—*χρήματα.*
Month—*μήν.*
More (*adv.*)—*μᾶλλον, like Lat. magis; also, πλέον, like Lat. plus.*
Morning—*ἕως.*
Mother—*μήτηρ.*
Mount—*ἀναβαίνω.*
Mountain—*ὄρος.*
Mourn—*ὀδύρομαι.*
Much—*πολύς.*
Multitude—*πλῆθος.*
Murder—*φόνος; to murder, φονεύω.*
Must needs—*δεῖ.*
My—*ἐμός, or* gen. of personal pronoun, *or, if an unemphatic reflexive,* the article, 527, d.
Myself—*ἐμαυτοῦ; or, after the personal pronoun, αὐτός.*

N

Nation—*ἔθνος.*
Near—*πλησίον, ἐγγύς.*
Necessary—*it is, δεῖ.*
Necessary to consider—*σκεπτέον.*
Neither ... nor—*οὔτε ... οὔτε.*
Never—*οὔποτε.*
Night—*νύξ.*
No—*οὐ.*

No one—*οὐδείς*.
Not—*οὐ, μή*: *not ... then, οὐκοῦν*.
Nothing—*οὐδέν*.
Now—*δή*.
Numerous—*πολύς*.

O

Oath—*ὅρκος*.
Observe—*καθοράω*.
Occasion—*αἰτία*.
Occasionally—*ἄλλοτε καὶ ἄλλοτε*.
Occupy—*ἔχω*.
Occur—*γίγνομαι*.
Of (*out of*)—*ἐξ*.
Old—*of old, πάλαι*.
Old man—*γέρων*.
Omen—*θεῖον*.
Only—*μόνον*.
Opportunity—*καιρός*.
Opposite—*κατά*.
Or—*ἤ*.
Oracle—*χρησμός*.
Order—*παραγγέλλω*.
Other—*ἄλλος*.
Ought—*one ought, χρή*.
Our—*ἡμέτερος*, *or* gen. of personal pronoun; *or, if an unemphatic reflexive*, the article, 527, d.
Overcome—*περιγίγνομαι*.
Own—*my, your own*, &c., gen. of reflexive pronoun, 538, ff.
Ox—*βοῦς*.

P

Pack-animal—*ὑποζύγιον*.
Palace—*τὰ βασίλεια*.
Paphlagonian—*Παφλαγών*.
Pass—*ὑπερβολή*.
Pass on—*παρέρχομαι*.
Pay—*μισθός*.
Perceive—*αἰσθάνομαι*.
Perhaps—*ἴσως*.
Perish—*ἀπόλλυμαι*.
Persian—*Πέρσης*.
Person—*ἄνθρωπος*; *or untranslated*, 509, b.
Persuade—*ἀναπείθω*.
Phalanx—*φάλαγξ*.
Phrygian—*Φρύξ*.
Physician—*ἰατρός*.
Pisidian—*Πισίδης*.
Place—*χώρα, τόπος*: *to place, τίθημι*; *ἀνατίθημι, to set up upon*; *ἐπιτίθημι, to place upon*.
Plain—*πεδίον*.
Please—*if you please, εἰ δοκεῖ*.
Pleasure—*ἡδονή*.
Pledge—*δεξιά*.
Possess—*κέκτημαι*, 712.
Possession—*κτῆμα*.
Post—*στήλη*.
Post myself—*κάθημαι*.
Practise—*μελετάω*.
Prate—*ληρέω*.
Preoccupy—*προκαταλαμβάνω*.
Preparation—*παρασκευή*.
Prepare—*παρασκευάζω*: *to prepare* (*one's self*) *παρασκευάζομαι*, 688.
Prescribe—*ἐξηγέομαι*.
Present—*to be present* (*with*), *πάρειμι*.
Prevail—*κατέχω*.
Promise—*ὑπισχνέομαι*.
Protract—*ἐπιτείνω*.
Provisions—*τὰ ἐπιτήδεια*.
Punish—*κολάζω*.
Pursue—*διώκω*.
Put (in)—*ἐμβάλλω*; *put on, ἐνδύω*.

Q

Quarrel—στασιάζω.
Quell—καταπαύω.
Questioning—ἐπερώτησις.

R

Raise the battle-cry—ἀλαλίζω.
Rank—τάξις.
Rapidly—ταχέως.
Rascally—ὀλέθριος.
Rate—*at any rate*, οὖν.
Ready—ἕτοιμος.
Recline—κατάκειμαι.
Recognize—γιγνώσκω.
Recover—ἀπολαμβάνω.
Refuse—οὐ φημι.
Regularly—ὁμαλῶς.
Rejoice—χαίρω.
Release—ἀπολύω.
Remain—μένω.
Remember—μέμνημαι, 712.
Remove—μεθίστημι, *transitive*; μεθίσταμαι, 688, or μετοικέω, *intr.*
Report—λόγος: *to report*, ἀναγγέλλω *or* ἐξαγγέλλω.
Rest—*the rest of*, ὁ ἄλλος *agreeing with the following substantive*, 538, e.
Restrain one's self—ἀνέχομαι.
Return—ἐπανέρχομαι.
Ride—ἐλαύνω: *ride away* or *off*, ἀπελαύνω: *ride by*, παρελαύνω.
Right (*not left*)—δεξιός.
Right (*just*)—δίκαιος.
Rise—ἀνίσταμαι, 688.
Rising of dust—κονιορτός.
River—ποταμός.
Road—ὁδός.
Robber—λῃστής.
Run—θέω.
Rush—φέρομαι, *to be borne*; ἵεμαι, *to send one's self*, 688.
Rush forward—ὁρμάω.

S

Sabre—μάχαιρα.
Sacrifice—θυσία; σφάγιον, *a victim*: *to sacrifice*, θύω.
Safe—ἀσφαλής.
Safely—ἀσφαλῶς.
Sail—πλέω.
Same—ὁ αὐτός, 538, b.: *at the same time*, ἅμα.
Satrap—σατράπης.
Say—λέγω, φημί.
Sedition—στάσις.
See—ὁράω.
Seek to learn—πυνθάνομαι.
Seem—δοκέω: *it seems good* or *best*, δοκεῖ: *seem likely*, ἔοικα.
Seize—λαμβάνω, συλλαμβάνω.
Send—ἵημι; ἀποστέλλω, *to dispatch*.
Sentinel—φύλαξ.
Servant—ὑπηρέτης.
Serve—θεραπεύω, ὑπηρετέω.
Set free—ἐλεύθερον ἀφίημι.
Shatter—διαθρύπτω.
Shield—ἀσπίς.
Shoot—τοξεύω.
Short—βραχύς.
Shortsword—ἀκινάκης.
Shout—φθέγγομαι.
Shouting—κραυγή.
Show—φαίνω, *to make visible*; δείκνυμι *and* ἐπιδείκνυμι, *to point out*.
Shun—ἀποδιδράσκω.
Sight—ὄψις.
Sign—σημεῖον.

Simple—*εὐήθης.*
Sing over—*ἐπᾴδω.*
Six hundred—*ἑξακόσιοι.*
Skull—*κρανίον.*
Slay—*ἀποκτείνω.*
Slowly—*βραδέως.*
So, so much—*τοσοῦτον.*
So many—*τοσοῦτοι.*
Soldier—*στρατιώτης.*
Some ... others—*οἱ μέν ... οἱ δέ.*
Some one—*τίς: something, τί.*
Somehow—*οὐκ ἔστιν ὅπως οὐ*, 812, 844.
Somewhere—*ποί.*
Sophist—*σοφιστής.*
Sovereign—*βασιλεύς.*
Speak—*λέγω.*
Spear—*δόρυ.*
Speed—*at speed, δρόμῳ, dat.*
Square—*πλαίσιον.*
Stade, Stadia—*στάδιον, στάδιοι or στάδια.*
Stand—*ἵσταμαι*, 688.
Stand aloof—*ἀφίσταμαι*, 688.
Still—*ἔτι.*
Strike—*παίω.*
Suffer—*πάσχω.*
Suggest—*ὑποτίθεμαι*, 688.
Superior—*to be, περίειμι.*
Surround—*κυκλόω.*
Survey—*καταθεάομαι.*
Suspect—*ὑποπτεύω.*
Sweat—*ἱδρόω.*
Sword—*ξίφος.*

T

Take—*λαμβάνω.*
Take position—*καθίσταμαι*, 688.
Teach—*διδάσκω.*
Tear asunder—*διασπάω.*
Tell—*φράζω, λέγω.*
Tell a story—*μυθεύω.*
Telmissian—*Τελμισσεύς.*
Temple-robber—*ἱερόσυλος.*
Than—*after a comparative, by* the genitive, *or by ἤ*, 660.
Thank—*χάριν εἰδέναι; must thank, χάριν ἴστέον.*
That—conj., *declarative ὅτι*, or sign of acc. with inf.; *ἵνα, ὅπως, final.*
That ... not—*μή.*
That, That man, That one—*ἐκεῖνος.*
Then—*ἔπειτα, thereupon; οὐκοῦν, not ... then.*
There—*αὐτοῦ.*
They, Their—*see* He, His.
Thing—*πρᾶγμα: very often untranslated by a distinct word*, 496.
Think—*οἶομαι, to suppose; φρονέω, to think with reflection; δοκέω, to think with expectation.*
This, This man—*οὗτος.*
Three—*τρεῖς.*
Through—*διά, with gen.*
Throw—*throw (in), ἐμβάλλω.*
Thunder—*βροντή.*
Thus—*οὕτως.*
Till—*ἐργάζομαι.*
Time—*χρόνος.*
To—*sign of the dative: when expressed by a preposition, εἰς with names of places (or sometimes ἐπί if* unenclosed, *as a mountain or plain), παρά or πρός with names of persons.*
Together with—*ὁμοῦ.*
Trick—*σόφισμα.*
Trouble somewhat—*ὑποταράσσω.*
Troublesome—*λυπηρός.*
Truce—*αἱ σπονδαί.*
Truth—*the truth, τἀληθές.*

Turn—*τρέπω*: *turn (one's self)*, *τρέπομαι*, 688.
Two—*expressed by the* dual number, *or by δύο*.
Tyrant—*τύραννος*.

U

Unable—*to be, οὐ δύναμαι*.
Under—*ὑπό*.
Understand—*ἐπίσταμαι*.
Unless—*εἰ μή*; *with subjunctive, ἐὰν μή*.
Unprotected—*ψιλός*.
Up—*ἄνω*.
Upon—*ἐπί*: *upon this, ἐπὶ τούτοις*.
Upright and good—*καλὸς κἀγαθός*.

V

Venerate—*προσκυνέω*.
Very—*αὐτός*: *with adjectives, the sign of the superlative; sometimes, πάνυ*.
Vex—*ἀνιάω*.
Village—*κώμη*.
Visible—*καταφανής*: *to become visible, φανῆναι*, 708.
Vulture—*γύψ*.

W

Wagon—*ἅμαξα*.
Wallet—*πήρα*.
Want—*δέομαι*.
War—*πόλεμος*.
Watchword—*σύνθημα*.
Water—*ὕδωρ*.
Way—*ὁδός*.
Weep—*δακρύω*.
Well—*εὖ*.
Whatever—*ὁπόσα, as many things as; ὅ τι*.
When—*ἡνίκα*; *or expressed by a* participle, 788, a.
Where—*ἵνα*.
Wherever—*ἔνθ' ἄν*.
Whether—*εἰ*.
While—*untranslated by a distinct word*.
White—*λευκός*.
Who—*τίς, interrogative; ὅς, relative: see also* L. XI, N. 33.
Whoever—*ὅστις*.
Wicked—*πονηρός*.
Will, am willing—*ἐθέλω*.
Wing (of an army)—*κέρας*.
Wise—*σοφός*: *the wise men of old, οἱ πάλαι σοφοί*.
Wish—*βούλομαι*.
With—*μετά with gen., σύν with dat.; or the sign of the modal or instrumental dative*.
Withdraw—*ἀποστάω*.
Withstand—*ἀνέχομαι*.
Woman—*γυνή*.
Wonder—*θαυμάζω*.
Wonderful—*θαυμάσιος*.
Wooden—*ξύλινος*.
Worthy—*ἄξιος*.
Wound—*τιτρώσκω*; *to wound with a javelin, ἀκοντίζω*: *a wound, τραῦμα*.

Y

Yoke—*ζυγόν*.
You—*σύ (thou)*, 504, a.
Your—*ὑμέτερος, or* gen. of personal pronoun; *or, if an unemphatic reflexive,* the article 527, d.
Yourself—*σεαυτῷ, or, after the personal pronoun, αὐτός*.